

ZION'S HERALD

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Publisher,
36 BROMFIELD ST., BOSTON

Some people read novels on Sunday afternoon. They may be sprinkled with plety as a cake is coated with sugar, or flavored with morality as a pudding is spiced with nutmeg. But they are nevertheless works of fiction, whose primary purpose is to please the fancy, to amuse an idle hour, or to afford recreation to a jaded mind. We thoroughly approve of good novels for secular reading. For Sunday afternoon, we entirely disapprove of them. Standard Christian classics are abundant. Biography presents a wide variety from which to choose, and no reading is more directly efficient in forming character than that of the lives of good men and women. Devotional poetry and missionary literature are elevating and profitable. Many of us could not do anything for ourselves quite so beneficial as to set apart our Sunday afternoon leisure for Bible reading and study. Let us give our hearts, our minds, and so thoroughly as we ought, — *Christian at Work.*

Miscellaneous.

LETTER FROM INDIA.

MR. EDITOR: The following important letter from Rev. E. W. Parker, presiding elder of the Moradabad district in India, has come to hand. He desires me to publish it in the HERALD. You will not wonder that this communication has stirred the depths of my heart. It is not always given to those who quietly toil for God—especially in pioneer work like mine, where the foundations one lays, however deep, are necessarily covered over and built upon by succeeding toilers—to be allowed to witness so much of the completed structure and its occupation in part for the purposes for which it was begun. Of course, to no one else could this letter yield such grateful reminiscence, yet your readers will rejoice with me in the account which this devoted missionary here presents of the wonderful growth of our work in India since that afternoon in November, 1856, when I crossed the Ganges into the great valley, and found myself in the midst of its 20,000,000 of benighted souls, over whom lay the darkness of four thousand years of cruel and gloomy heathenism. Not from any of these was there for us a word of welcome. On the contrary, Hindoo priests and "learned pundits" scowled contemptuously upon our coming; and one worldly and Hindooized Englishman, high in official position, even went so far as to intimate that, instead of entering upon such a wild project as to attack that colossal system of Brahminism, in the hope of raising up Christian churches out of its adherents, we should take his suggestion—abandon our purpose, return to Calcutta, and take the first ship that left for our country.

The readers of the HERALD know, however, that there were more worthy representatives of the Lord Jesus among the few Englishmen than in the leading cities of Oude and Rohilund than this man was, and that their sympathy in our effort was freely and practically given. So we began our work; but "the rulers of the darkness of this world" were not going to resign their dominion there without a struggle, and one too truly infernal in its character. So the following year witnessed that awful combination of Mohammedan blasphemy and Hindoo hatred which swept over that part of India, and aimed to extinguish the infant mission in the blood of its lonely and humble representative.

When this fearful tempest had spent its rage, and we recommenced our work, there was no part of our purpose which encountered more amazement and ridicule in their bazaars gossip than our doctrine that women had minds which could be educated, and our expectation—shut up and jealously guarded though they were—that we should yet reach and elevate them also.

But how feeble were our first efforts! The few "inquiring" which were brought under our influence, like Nicodemus visited us stealthily, and risked all when they came to act upon their convictions. Yet how full of hope seemed the little congregations of six or eight souls who began at last to attend worship regularly! It was truly "the day of small and feeble things," but it led us to long and look for that power of truth and grace which would yet give us schools, orphanages, congregations, a converted native ministry, educated women, Christian families, and a religious standing in the land. With what anxiety and how often did I revolve the question—how long ere we should witness that day! I believed it was as sure to come as the promise of God, even if I "died without the sight." So we toiled on in faith and hope. Brother Parker's letter brings it all back to memory. I realize fully how I felt as I prospect and worked my way alone over our wide field, in my palanquin, through the towns and places which he mentions, then so heathenish and destitute. How earnest, even agonizing, were the prayers that went up to God, that He would hasten the hour when the Gospel should find an entrance, and Christians, and churches, and class-leaders, and native preachers would rise in each of these "dark places." It seemed like hoping for miracles to be wrought; but I did not "limit the Holy One of Israel." Still, with the work not yet even begun in those populous towns, it was only human to fear that the bright day might be far in the future. And as to "camp-meetings," "district conferences," "love-feasts," held even in the open groves, hundreds of educated Christian women, too, in attendance upon them—my poor faith hardly dared to soar so high that these could be blessed real-

izations within the following twenty years.

Still, back there in the rising hopes would come the words once uttered by Dr. Judson, when some one asked him, in his solicitude, what he wanted for his mission field from his board and church. The devoted missionary promptly answered: "Give us so much (naming a sum) per annum, and twenty years of time; after that you will hear from us!" Well, thank God! our Missionary Society were led to appreciate a similar opportunity; they acted munificently toward their India mission, and had patience while their toilers developed it. The requisite "twenty years" of time have rolled round. Now, let the following letter show in what sense it is their privilege to "hear from" their India mission to-day:—

Moradabad, Nov. 12, 1880.

DEAR BROTHER: In writing Brother Magee, a few days since, I asked him to give you my *salam*, and then as I thought of our camp-meeting, it occurred to me that an account of it would interest you, and enable you to note our progress a little. Hence I resolved to write to you.

We have tried, as you know, little camp-meetings here and there among our village Christians, but have never tried a camp-meeting for the mission until this year. Shahjehanpore being the centre of the mission, we resolved to try a camp-meeting there, that should bring together all the Christians who could be induced to come from every part of our large field. We selected a large grove on the west of the city near the railway station, and borrowed tents of native and European gentlemen, and built little huts of reeds (*sirki*), and also urged all who could to bring their own tents. To begin right, we charged rent on every tent or hut, to help pay for them and to induce people to make their own arrangements. Food merchants and bakers were selected, and allowed to set up their temporary shops near, to supply all with flour, and cook it for them if desired. People came as follows: From Shahjehanpore, with orphan boys, 314; Bareilly, with thirty orphan girls and theological school students, 152; Panahpore Christian Village, 94; Moradabad, 92; Bijnour, 24; Khiza Bajhera, 17; Hardul, 18; Lucknow, 46; Budaon, 53; Roy Bareilly, 12; Gondah, 12; Cawnpore, 5; Barabanki, 2. There were over 840 in all, who stopped on the ground. For our services we had two large tents spread, open all around, with mats for seating the people. The time arranged was the 20th of October, while the nights were not too cold nor the days too hot.

Our services were like usual camp-meeting services, except that all was in Hindustani. Among the preachers were "Joel" Zahur-ul-Huq, Israel Fieldgrave (Joseph's son, a fine-looking man, larger than his father ever was), Hiram A. Cutting (the boy I was raising at Bijnour), and some who did not know. The sermons of the native brethren compared very favorably with those of the Americans. If there was a poor sermon preached at the meeting it was not preached by a native preacher. Our congregation was, of course, made up of our best class—the best educated and most intelligent class. Our village people, as a rule, were not able to leave their fields, but nearly all of our preachers, teachers and servants, in positions where they could get leave, were present. There were over three hundred women and girls, nearly all of whom could read and write, and many of whom were well educated. How does this compare with the days you knew when women who could read were very rare indeed? Our entire audience was an intelligent company of men, women and children.

Beside our preaching services, we had meetings for boys, for girls, for women, and for preachers and all workers seeking for new power for their work. Our meetings for relation of experience, however, were perhaps the most interesting of all. During the last days the testimonies were very largely expressive of a full consecration and of a fullness of blessing. As soon as an opportunity was given for speaking, two or three would be on their feet at a time. After allowing the men to testify for a few minutes, the women would be allowed equal time, and their time was filled up quite as well as was the time of the men. During the few last meetings only two minutes were allowed to a speaker, and only those were allowed to speak who had not spoken before; and still our time was all taken up. Our love-feast on Sunday morning lasted two hours and a half, 173 speaking, and many others desiring to speak. I never attended better meetings than these were.

On Sunday evening, at 9 o'clock, we closed. So large a number of native Christians never took the sacrament together before in this part of India. After the sacrament a line of march was formed, and all marched out into an open part of the grove which had been lighted up with lanterns; and after marching around the circle singing, a halt was called and all faced towards the centre and joined hands, forming one perfect ring joined in every part. We were then told that this union was an illustration of the fact that we are all in Jesus—no nationality, no class or caste, no color, no differences that could cause enmity, but we stood as one in Jesus Christ. Then it was said that if any one person in the circle felt enmity towards any other, such an one would please step out; or if any one still retained a feeling of caste, and could not look upon every other one as his brother with equal rights with himself, such an one would step out. In this land of caste-pride and class-enmity the scene was very impressive indeed. When it was repeated, "If any

have any feeling of caste, let him step out," responses came from all parts of the circle, "There are none such." We sang, "My days are gliding swiftly by." Then, after joining once more in prayer, we made the grove ring with the old long-metre doxology. So many natives of India never sang it together before in these provinces. After the benediction there was a general shaking of hands, and soon after midnight many took the train for their homes.

How different from the time twenty-one years ago, when you sent Brother Waugh and myself, and our wives and Sister Downey, up through this province. Of those in the mission then, Brothers Waugh, Knowles, "Joel," "William" and myself were present at the meeting. Brother Huq, the now venerable, white-haired preacher, to whom we all look up, was but an "inquirer" then. Some of those first girls which we sent from Bijnour to the orphanage at Bareilly, were present with their own large girls, old enough to be married. But to fully understand the growth, you must remember that at this centre, with the exception of Shahjehanpore itself, our preachers and leading members only were present, while the masses of our people were at home in their villages, being unable to attend.

After our camp-meeting the Rohilund district held its district conference in the grove. There were present as members five missionaries, seven native members of Conference, and sixty-one other native preachers and exhorters in the regular work, with other local preachers, exhorters, district stewards, etc., sufficient to make our number present up to 91, our whole number being 102. This conference is a very interesting native conference. The native preachers take hold of the work feeling that it belongs to them. A good increase was reported from every part of the district. Our Sunday-school work especially is very interesting. Several circuits reported about a thousand Sunday-school scholars to each circuit; Moradabad having the largest number still, notwithstanding the old Moradabad circuit is now three circuits.

Our saved, consecrated native preachers and teachers, and their intelligent, devoted wives, with our Christian community becoming more and more earnest and well instructed every year, and with our several hundred Christian children in our schools, form the hope in Christ of a future, sure and glorious success. Our field was well chosen and our plan of work well laid out. Every year makes this more and more apparent. Our Methodist methods and our church polity are all right for India, and Methodism has a work to do here of the same kind that she has done in other lands. . . . Pray for us! E. PARKER.

Brother Parker, before concluding, refers to the work among the Babus, and to that of Wm. Taylor, and expresses his solicitude that it may be understood and appreciated at home. That part of his letter, and some explanations which it requires, must form the subject of a separate article.

This glorious representative camp-meeting, where, at its conclusion, such significant action was taken for human brotherhood and divine impartiality, the unity and equality of Christian believers in Christ, shows how faithfully our Methodist mission stands on this important subject. We began right, and have maintained it to this hour, and thus settled forever that terrible question of caste in the Christianity of the valley of the Ganges. It would have been well for their unity and peace had all other missions in India taken the same stand from the beginning that the American missions have done upon this question. But Romish missions and some of the English societies thought they could tolerate this distinction within the church and not suffer from it. They are learning now, to their sorrow, that they ought to have allowed no compromise with this sinful and false distinction, which an arrogant Brahminism would fain foist into the church of Christ in India. Thank God! our mission is clear from all impediments of this class, and is crowned with freedom as well as salvation.

WM. BUTLER.

Melrose, Mass., Jan. 31, 1881.

Correspondence.

FROM NEW YORK.

Twelve months ago the face of nature presented a different aspect from the one it wears at present. The mountains are thickly covered with snow, the noble Hudson is fast locked in icy fetters, the surface of ponds and lakes is hard and unyielding as a miser's heart, and newspaper-readers look forward with nervous apprehension to the coming of the next cold wave, and the fall of the next installment of Vennor's eleven feet of snow on the level. The ice harvest is nearly all housed. Last year enormous fortunes were made, and deposits of several years' standing were drawn out of their hiding-places to cool the fevered and refresh the weary souls of sun-smitten motorists. The harvesters have made provident provision for future emergencies, and that at comparatively small cost to themselves. One of the number, whose ice-house stands on the edge of his pond, recently garnered over 6,000 tons, at an average cost of twelve cents per ton. The difference between that sum and \$1—much more, \$5—is large enough to ensure an ample return for pecuniary outlay, even though the contents suffer much from wastage. The disappearance of the pine and hemlock forests, under the inexorable axe of the woodman, accounts for the

fall in the volume of our streams, and possibly for much of the malarial sickness which is prevalent at the time of the present writing. In the mountain regions, the hills and streams alike appear to be exhausted and dejected. This is painfully apparent on the Delaware, whither demands of various character but lately drew the steps of your wandering correspondent. The steps, we say. Other steps that never go beyond the limits of crowded cities are intimately related to the forlornness of formerly richly-wooded districts. Steps on stone pavements rapidly wear out shoe leather, and to replace that worn-out material, the pampas of the South give up the hides of their grazing occupants, and the everlasting hills are denuded of their leafy glory and crown. Would that the tanner could discover some cheap and effective substitute for hemlock bark! Our primeval forests might then be preserved, the woful waste of timber avoided, climatic equilibrium be continued, and the health of the inhabitants be established.

MRS. LAKIN.

What changes a single century of years has witnessed! Would that we had time and opportunity on that Delaware journey to have called on our old centenary parishioner, Mrs. Prudence Lakin, the mother of Rev. Arad S. Lakin, formerly of the New York Conference, but now a presiding elder in the Alabama Conference. She is said to be well, happy, sometimes sprightly, and to possess all her mental faculties in almost unimpaired vigor. For one who is over 100 years old this is remarkable indeed. But though not privileged with the sight of this antique Christian dame, we were privileged to pass the spot where the earliest-remembered years of her childhood were spent; and thereby hangs a tale.

That spot is at Equinunk, Wayne County, Pa., near the home of a noble Methodist preacher, once in the effective ranks of the New York Conference, but now an influential and honored State senator in the Pennsylvania legislature; a Democrat withal, who enjoys the confidence and esteem of Republican constituents and co-legislators for his incorruptible integrity, unpretentious ability, and long public service. Republicans do not often present services of silver plate to Democratic statesmen, but when they have done it, they never found a worthier recipient than Rev. and Hon. William M. Nelson. Warm praise this, and especially of one with whom you differ politically. But twenty-five years of uninterrupted and friendly acquaintance justifies it, and all the Methodists thereabouts will respond "Amen."

But about Mrs. Prudence Lakin. Her father's name was Parks. Over a hundred years ago he dwelt with wife and children on the Pennsylvania side of the river at Equinunk. Parks was a friendly kind of man, who—like the Geers who lived at Long Eddy, a few miles below on the New York side—always had a place at his ample fireside for the dusky Indian, and who gladly gave him salt for his fish, and tobacco to replenish his pipe. The gifts were not peculiarly valuable, and yet were beyond all price. The Indian heart is often reached through the stomach (it is said that this is the case with some white men also), and one Indian possessor of a touched and grateful heart made his appearance at the Parks' cabin, and warned the owner to seek safety in flight, forasmuch as a general massacre of all the whites was purposed by the aborigines. Parks took prompt measures for his own and family's safety; put wife and children—Mrs. Lakin included—in a dug-out, and dropped down the river to the block house at Cochocton. He then started on foot to warn the settlers, nearly all of whom on the head-waters of the Susquehanna and Delaware escaped the merciless savages. He could not reach the Wyoming valley in time to save the people before the storm burst upon them in pitiless fury. Rumors of what was impending he was able to send forward—in that strange, inexplicable way by which news travels—but could not impart that definite information on which safety depended. Mrs. Lakin is said to remember the details of her perilous journey with perfect distinctness, and also many other incidents connected with the progress and close of the Revolutionary war. Some of these your correspondent heard, a quarter of a century ago from the aged Joseph Geer, of Long Eddy, who, together with his home and family, was spared by the Indians when their dwellings were given up to the torch, and other inhabitants to the tomahawk or torture at the stake. Geer has gone. Mrs. Lakin will soon go—generations come and go—but the rivers flow on, and the word of the Lord abideth forever.

R. WHEATLEY.

FROM OSHKOSH, WISCONSIN.

MR. EDITOR: What is to be done? If church will not help church, if preacher will not help preacher, I am at the end of my rope. No; "man's extremity is God's opportunity." The First Methodist Church in Oshkosh was built in 1875. Just before it was dedicated, the big fire swept away six hundred residents, and burned over two hundred acres of the second city in Wisconsin. Two Sundays afterwards, Dr. Ives dedicated the church. The church was owing at that time \$20,000. Dr. Ives raised half of it—on paper. Five thousand of that was never paid. Two years afterwards, Rev. George A. Smith, the pastor, raised three thousand dollars more. Since June, 1879, I have raised over twelve thousand dollars in cash, mostly in Oshkosh. I have only eight months more to stay here, and they expect me to raise four thousand more. What am I to do? I have laid the case before eleven Conferences, and I have asked, begged, lettered and carded nine hundred preachers, beseeching them to send me \$3 each. Some have responded; others, no doubt, will. Have I asked too much? Or is it a

waste of time, postage and brains, to ask one church to help another, one preacher to help another? Am I interfering with church extension work? Is it church extension to build small churches and lose large ones? Is it wise to give \$250 for a next year's possible baby, and in the meanwhile let a promising six years' old child pine and starve, or die? Should not Methodist pity bestow some of its splendid charity on church redemption as well as church extension? I have worked nearly two and a half years, begging, preaching, praying, planning, keeping up my pulpit Sundays and working through the week on the church debt. Outside of this city itself I have received only one \$100 subscription, and that from R. P. Elmore, of Milwaukee (God bless him!), and two \$50 subscriptions from John C. Rose, of Haverstraw, N. Y., and Gov. C. C. Washburne, of Madison, Wis.

My work cannot be safely handed over to my successor unless I raise \$4,000 now. Who will help me? God knows the cause is worthy, the church needy. I must find ten men who will give \$100 each; twenty men who will give \$50 each; forty men who will give \$25 each. Reader, could you be one of them? Is the church worth saving? Yes; it is worth \$30,000. Is it doing a good work? I have preached often to 1,200 people in it. Does much depend on saving it? Methodism in this city will be put back twenty years if it is lost. Has the society here given all it could? Yes, they have given nobly. Most of them are poor. Rich people will not join a church with a big debt on it. If we can get outside Methodists to help raise \$4,000 now, the society can carry the rest of the debt until they can pay it themselves. Won't you be one to help them?

D. J. HOLMES.

Pastor of First M. E. Church.

AN APPEAL FROM WESTERN KANSAS.

The returns of the census taken in Kansas for 1870 show that west of range eleven, west of the sixth principal meridian, there were at that time but 2,244 inhabitants, and that all but 49 of these were at points along the lines of the Kansas, Topeka and Santa Fe railroad. On June 1, 1880, on the same ground there were 127,823. Of these at least 80,000 have come since March 1, 1878; and at least 50,000 of them have settled in the dozen counties which constitute the Kirwin district of the Kansas Conference. These counties are in the northwest corner of the State. This portion of Kansas is in the very heart of the Great American Desert. These people have made settlement on lands of the hitherto unbroken prairie, covered with buffalo and which almost bids defiance to the influence of water.

The immigrants came mostly in wagons. Some have traveled a thousand miles in that way, and have lived under cover of the wagon sheet while the dug-out or sod-house was being prepared. When living literally in a hole in the ground they commenced life anew, without either house or barn, or field, or tree, or drop of water; all of these had to be provided—the last in some cases at great expense—by a people many of whom had exhausted all their means in getting upon the ground. The first year no sufficient crop can be grown on buffalo sod; the second season the crop raised was by no means equal to the demand; the third, or present, season crops of all kinds usually relied upon have utterly failed, except corn, of which there is perhaps one-fifth of a crop, but much of it so worm-eaten as to be unfit for bread or even horse feed. On the older parts of the district, last year, the wheat amounted to about half a crop, and corn was a little better; this year the old has no advantage over the new. Take it all in all, the failure on the old ground is the most complete.

In a new country, with everything to build, and all the lumber and machinery to run a new farm to buy, almost every person is in debt. Usually the crop is spent before it is made. Necessity requires the farmer to sell. Tens of thousands of bushels of wheat were shipped east last year. Farmers depended upon the coming crop; but when the time of the harvest came, what with the winter's drouth, the summer's sun, and insects of various kinds, they found themselves, over an area of two hundred square miles, without any visible means of support. That is largely the condition of things to-day. The corn raised may partially supply horse feed, and make a limited supply of pork, but everything else—food, clothing, and largely fuel—must be secured from abroad. Last year Mr. Jay Gould helped the people to some extent, within the railroad limits. Some relief was obtained from generous people in various places in response to an appeal made by myself in the *Advocate*. The present year a State Aid Committee was organized at Topeka. State pride suggested that "Kansas should take care of her own poor"; but it was soon ascertained that over twenty-five thousand persons needed help. In eastern Kansas this season crops were but flight. Very many of the people in eastern and central Kansas have been here but a few years. In their day they had equal facilities to meet, and are not square with the world yet. They did what they could, but were unequal to the task, and the State Committee virtually broke down and advised the people needing aid to leave the country. Many have done so. Many of them never should have come. Perhaps one-fourth of the population of some of the counties have returned, but the larger portion are here still and ought not to be required to leave the country.

Very many of the immigrants—much the largest proportion of them—are earnest, honest, industrious men. Victims of the financial pressure of 1873, they came here to retrieve their fortunes. By their energy, wisely directed, the whole country has been distracted for school purposes. School-houses costing from one to four thousand dol-

lars may be seen from almost any point. The whole country has been organized into churches—Presbyterians, Congregationalists, Baptists, United Brethren and Methodists. Church buildings are being erected, costing from six to twenty-five hundred dollars. Our own church has some thirty organized circuits. Methodists are found everywhere. Twenty-eight preachers are regularly employed on large circuits, doing full work, and trusting to God and the sympathy of the church for support. These people do not belong to eastern Kansas. They come from all the northern and eastern States of the Union. Out of thirty persons speaking in a single love-feast, four-fifths reported themselves as having been converted in the eastern States. It would be a blunder to suffer all that has been done by these men to be lost; yet lost it must be unless they can be helped—helped not as paupers, but as brothers.

At a convention of the preachers on the Kirwin district, held at Kirwin, Oct. 12, at which almost every part of northwestern Kansas was represented, the destitution of the Methodist families and others was carefully considered, and discovered to be so great as to require prompt and efficient action to prevent great and wide-spread suffering. To that end I have been urged by the convention to visit the churches in the East, and by correspondence in our church papers to bring the subject before the people.

Dear brethren, help us! We most earnestly solicit contributions in money and clothing. Anything we need in the line of food can be had for money at lower rates than the same article can be carried any considerable distance by rail. Second-hand clothing, including underclothing, boots and shoes, not too far worn, will be thankfully received; bedding of all kinds is much needed.

The district I represent is very large—over one hundred miles square, extending westward as far as settlement goes. The central branch of the Missouri Pacific railroad extends well into the centre of it. Goods sent by that road will be carried free from Atchison, Kansas, on the following conditions: Notice of the shipment must be given in advance to M. L. Sargent, Agent, Gen'l Freight and Passenger Agent, Atchison, Kansas, stating the station on that road at which the goods are to be shipped, and the station at which they are to be delivered. Let all goods be shipped to "Rev. R. A. Caruthers, Osborne City, Kansas," by "Central Branch, Missouri Pacific Railroad, via Atchison, Kansas." Please prepay freight to Atchison, and notify Mr. Sargent in advance of the shipment. Money may be sent by registered letter to me, to Bristow, Osborne Co., Kansas, or by postal order to Osborne City, Kansas. All money or goods will be promptly acknowledged. Will pastors please bring this subject before their several congregations.

R. A. CARUTHERS,

Presiding Elder, Kirwin dist., Kansas Conference.

Our Book Table.

THE SPANISH HYMN BOOK. It is only eight years this winter since Bishop Gilbert Haven went to Mexico to lay the foundations of our long-neglected mission work in that beautiful country. The whole trip, and its deeds accomplished, are as full of romance as the early conquest of Mexico by Cortes. The earthly warrior went with fire and sword, slaughtering and plundering the natives for the sake of gold. The good Bishop, of precious memory, went with the bread of life and the riches of the Gospel to bless and save a long-oppressed and benighted people. What encouragement the work has gone on, all know who have watched its steady progress from the beginning. Every department has shown a vigorous growth, and doubtless greater success has been achieved in the few brief years of the mission's history than its most earnest friends could have anticipated.

In no respect has the success of the mission been more pronounced than in its use of the press. Books, pamphlets, papers, tracts, almanacs, etc., have followed each other in rapid succession; and now we have as the crowning work, not by any means as we hope, the final product, of that fruitful press, a Spanish hymn-book—*Himnario de la Iglesia Metodista Episcopal*. It is printed with and without the music. The edition with the music is of the same size as the New Hymnal which has the music without the words being interlined—the 12mo edition.

It has three hundred and thirteen hymns and select pieces, and makes a very presentable volume of one hundred and ninety pages. About twenty of the hymns are by Charles Wesley, and half as many by Isaac Watts. Others are by Roman Catholic authors; others still are by our modern singers, such as Phillips, Bliss, Sankey, Fanny Crosby, Bonar; others are by those connected with the mission, notably by Rev. S. P. Craver and Miss Julia Butler. The veteran English missionary, Rev. Dr. Rule, has also contributed several, either as original or as translations.

The very best of our revival hymns are incorporated in the book, and will doubtless prove just as effective in the Spanish as they have done in our own language. Among our standard hymns we have here, "All hail the power of Jesus' name," "Jerusalem, my happy home," "There is a fountain filled with blood," "A charge to keep I have," "Blow ye the trumpet, blow," "Nearer, my God, to Thee," "Rock of Ages, cleave for me," "Jesus, lover of my soul." These and others are set to the old, familiar tunes, such as "Lenox," "Boylston," "Coronation," "Dundee," "Orionville," "Dennis," "Marty," and "Duke Street." The "Gloria in Excelsis" and the "Te Deum Laudamus" are rendered into Spanish, and must sound grandly when sung with full chorus.

The hymns are so well chosen that every variety of service is provided for. Especially is the collection rich in its devotional parts, and the Sunday-school and prayer-meeting service have both been amply provided for; and all these hymns are singable, which is a quality often lacking in many of our hymns found in more pretentious volumes. The committee, Revs. Dees, Siberta and Barker, of the mission, to whom was given the work of compiling this Hymnal, have been very materially assisted by Drs. Rule and Butler, and especially by Miss Julia Butler. Miss Butler, with rare zeal and devotion, has given her time and heart to this work, by which all congregations of Methodists throughout the world, who use the Spanish language, have supplied to them the means of join-

ing in sacred song and praise to Christ, the only Head of the church. The book has been brought out at considerable cost, and the means to defray the expenses involved have been all raised by Dr. Butler. But there is still a deficiency of something more than three hundred dollars, to cover the entire cost. There ought to be some one, who has the love of God and man sufficiently developed, to supply the lacking funds. What an excellent use of money it would be to give the Mexican millions of thousands of dollars, to be used in placing a good supply of this *Himnario* in the hands of the attendants upon our worship in all those churches planted in that far-away land! Who will give the thousand? Who will give the thousand?

W. F. MALLABIEU.

The Magazines.

The February number of the *Wide Awake* has a most pleasing feature in "The Roman Boy's Spots," for an explanation of which see Margaret J. Preston's poem on the first page. "A True Bit of History" reveals the pleasing fact that the boys and girls of long ago were very much like our boys and girls of to-day. "Racing a Thunder Storm" is amusing as well as interesting. In "The Sad Story of Jan Upernavik of Omenak," we are carried to "Greenland's icy mountains," and shown how bad a thing it may be to follow one's own will. The illustrations are very clear, if not remarkably beautiful, and make the story twice told. We like Clara Doty Bates' verses, and are glad to find in the number one of her stories, entitled "Nobody's Cat." We have also the first part of "Tot the Dwarf." We sometimes wonder what story-writers would do without lambs, dogs, and cats, and dogs and bears. Can't somebody strike a new vein? "The Battle of the Types" is something that makes you smile out loud. We are afraid we do not appreciate "Polly Cat's" name. Polly's name is like our favorite perfume. Then there are poems and serials, and other good things. Motherly little girls ought to learn the sweet "Lullaby" to sing to their dollies. "The Story of the New Story opens in this number, and is carried through twelve chapters. Surely, one who subscribes for the *Wide Awake* gets his money's worth in an abundance of good reading.

The *Nursery* for February comes to us bright and welcome as ever. Uncle Charles gives us a poem, "The Star of Douglas," and a poem known as "The Would-be Travelers." But of the four little would-be travelers, dear little Susy made the wisest part in not wishing to roam away from home and mother. Mary D. Brine also contributes a sweet poem. M. D. B.'s poems are always good. Josephine Pollard describes very clearly the doings of "His Royal Highness," a happy rhyming way. "Red Coral Beads" may help the little ones to overcome temptation. There is not a poor story or a mean poem in the whole book. The illustrations, too, are clear and true. An added treat to our little readers is a new month, is the coming of the *Nursery*. It makes them happy; it teaches them how to be manly and kind; and we wish it were a monthly visitor in every home where there are children to "gladden and bless."

We take up the February number of our *Little Ones*, and find it as good as its beautiful cover. The peacock feathers, flowers, butterflies, and the motherly little girl holding her doll, as she stands by the handsome, manly boy, are all delightful and suggestive. They set us a-dreaming. We know, too, we shall not be disappointed when we open the beautiful covers. Every story and poem is illustrated; not in a rough and repulsive way, but in a simple and natural way. Quite as much pleasure is to be derived from studying correct pictures as reading nice stories and poems. We see no need of calling particular attention to any one story, or poem when all are good, and all ought to be read. Our *Little Ones* is a great favorite with us, and we heartily recommend it to heads of families.

Babylund comes to us so full of pictures and poems and stories that the babies will have nothing to do but laugh and grow fat all through the shortest month in the year. "Daddy Johnny's Visit" is good enough to cure the toothache, we had almost said—at any rate, any ache one degree removed from toothache. Long live *Babylund*, and proudly may it wave over every home blessed with a baby!

The midwinter (February) *Scribner* has always been a special number, as rich as the choicest literary matter and the most beautiful wood-engravings can make it. Of last year's midwinter number the *London Times* said: "It is a really magnificent triumph of American pictorial art and literary genius." The English publisher of *Scribner* has telegraphed for 17,000 copies of the present number—an advance of 6,000 upon his orders last year, and the largest edition of an American magazine ever sent to England. The fact is, it is said to be larger than the monthly sales of any English magazine. The American edition of *Scribner* has grown, during 1880, about 20,000 copies. The delightful feature of the magazine, the series of sparkling novelettes, or condensed novels, instead of a serial story. "A Fair Barbarian," the story of a piquant American girl in England, by Mrs. Frances Hodgson Burnett, begins in this February number with a twenty-two page installment, and will run through three issues. Since the death of George Eliot it may be said that Mrs. Burnett commands a larger English-speaking audience than any other woman. Her next volume will be followed by one by George W. Cable, author of "The Grandisseries," etc.; and afterward Boyesen's "Queen Titania" will be published. "Peter the Great," a series of historical work, begun in February, 1880, will be finished in October of this year. By means of the recently published special offers of *Scribner*, the whole of this great year, in its wealth of illustrations, can be had at a very low price, in connection with a year's subscription. All booksellers can give the terms.

In the same ratio that *Scribner's Monthly* is prospering, *St. Nicholas*, the famous magazine for girls and boys, issued by the same publishers, grows apace. About 100,000 copies of the Christmas (December) number were sold, while the January number has been for some time out of print. In the February number there is a full account of the Obelisk, richly illustrated from sketches and photographs, showing the great monolith in all stages of moving.

The increased demand for *Wide Awake* has exhausted the large extra edition for January, and second editions of the January and February numbers are now in press. The supplement of the March *Wide Awake* will conclude Volume I of George MacDonald's new story, "Warlock of Glenwarlock." The story is already acknowledged to be one of the most powerful and thoughtful of MacDonald's productions. The practical adoption of the *Wide Awake* by the M. E. Church for its millions of children, must prove of decided advantage to all concerned. Messrs. Lothrop & Co. are the publishers.

CONTENTS.

Original Articles.

A Year with Jesus (poem).—The Gift of Faith and the Grace of Faith.—See in Religion.—How was it Done?—Man a Microcosm.

Letter from India. CORRESPONDENCE. OUR BOOK TABLE.

The Sunday-school. Criticism of a Sunday-school Lesson. COMMERCIAL. Advertisements.

Editorial. The Courage of His Opinions.—Sidney Smith and the "Consecrated Cobblers."—The Editor Adrift. EDITORIAL ITEMS.

Notes from the Churches. THE WEEK. Notice.—Syracuse University.—Business Notices.—Church Register.—Advertisements.

The Family. Together (poem).—The Shadow of Death.—The True Church (selected poem).—Fanny, or Unequally Yoked.—To Those who are "Telling On" (poem). MISCELLANY. THE LITTLE FOLKS. "Grandma Alpha Does" (selected poem). FOR YOUNG AND OLD. From Our Mission Rooms.

Obituaries. THE HOUSEHOLD. Two Methods of Dishwashing.—In Memory.—Marriages.—Advertisements.

Reading Notices.—Advertisements.

ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, FEBRUARY 17, 1881.

It is easy to be brave where there is no danger; any man can sit before his parlor fire in dressing-gown and slippers and imagine himself a hero. It is quite as easy for one in good health, in prosperity, and with no near prospect of death, to fancy that he can thrive without piety; that Christian experience is a dream; that temptation by a personal devil is mere imagination; that there is nothing in death for a courageous man to fear, nor in the theory of retribution for an unbeliever to dread. But all this is only the courage of a carpet-knight, and is destined to evaporate when its subject comes into actual contact with sickness, adversity, temptation and death, as unnumbered thousands have found out, and too often went too late. The late distinguished Dr. Bateman, of London, may be cited as an illustration. In health and in the heyday of professional prosperity, he was an avowed materialist. When mortal illness overtook him, he felt like one sinking in quicksands. Giving his attention to the proofs of the inspiration of the Scriptures, he was soon filled with astonishment at his former unbelief. Then faith opened a new world of thought to his mind. He became convinced of the reality of satanic temptation by the peculiarity and absurdity of the suggestions "darted into his mind." He tasted the sweetness of communion with God, of conscious victory over sin, and finally died, exclaiming, "What glory! the angels are waiting for me. Lord Jesus, receive my spirit!" This was the courage of Christian faith—a courage which his philosophical materialism had utterly failed to inspire. Happy is that skeptic, who, like Dr. Bateman, exchanges his paralyzing doubts for faith in Jesus before the spiritual world requires his presence!

The late Hedley Vicars, a captain in the British army, and an associate of aristocratic men and women, shortly after embracing Christ, refused invitations to balls and other public entertainments. The reason he gave for this truly Christian act deserves the thoughtful consideration of those professors whose accommodating consciences permit them to enter into those precincts of the kingdom of evil. The noble Vicars said: "I have of late refused every invitation to such amusements, on finding that they made me less earnest and thoughtful, and indisposed me for reading and prayer." This reason was certainly conclusive in his case, inasmuch as his choice lay between giving up either those amusements or his piety. Ought it not to settle the question with every one who intends to cultivate the spiritual life? We venture to affirm that no man or woman professing godliness ever did, or ever will, enter into such gayeties without having his appetite for religious pursuits at least deadened, and then, if persistent in seeking the pleasures, finally destroyed. The Holy Spirit will not make a "temple" of that body which frequents unholily places.

God sent His Son into the world, not to condemn the world, but that the world through Him might be saved. So that however dark, or ignominious, or appalling our sins may appear to ourselves or others, there is an unfailing power in Christ to pardon them, every one, if we will only believe in Him as our Saviour, and accept Him as the testimonial of divine wisdom and infinite love for man.

It is unquestionably true that every act of Christian love is reciprocal in its influence. It blesses the actor as well as the party towards whom the act is directed. If we bestow alms in a Christian spirit, we inherit a blessing in our own hearts, as well as prove instrumental of blessing to others. Jesus says: "It is more blessed to give than to receive." "Give," He says, "and it shall be given you; good measure, pressed down, shaken together, and running over shall men give into your bosom."

If there is sincere and hearty love between father and child, husband and wife, friend and friend, there will be a readiness to do whatever will promote the interest and pleasure of the person who is loved. If God is the chief object

of our affections, then we shall be eager to do what will please and honor Him.

"THE COURAGE OF HIS OPINIONS."

Few sentences have been called, of late, to do more or heavier service than the one we have placed at the head of this article. In all departments of human life, in politics, science and religion, this commendation is arrogated to himself by the individual, or bestowed upon him by his friends, on the occasion of any act of special audacity—that "he has the courage of his opinions."

This has become especially the favorite self-compliment of modern religious teachers, particularly young men, who have broken away from the received views of the Christian denomination to which they belong. They not only boldly announce their divergency and loudly proclaim their radical sentiments, but affirm their manliness in this course by asserting that they have "the courage of their opinions." Now, all this may, or may not, be an act of consummate boldness and bravery. It may be a commendable thing, and it may be a very rash, unwise, and harmful act for the individual himself and for others whom he may influence; and as often, at least, as otherwise, the latter is the case.

It is always right and beautiful to stand up boldly for a principle. A man should never desire to have a better fate than is bestowed upon the well-founded and positive truths which he holds. He should be ever willing to rise or fall with them; for truth will ultimately surely triumph. For this, grand and holy martyrs have freely poured out their blood and conquered by their deaths. The noblest names that the world holds sacred, and to whom time gives an earthly immortality, are those who have sacrificed and suffered for the truth, having had the courage of their principles. They experienced a temporary eclipse, perhaps; their names were terms of infamy; they lost position, place, friends, fortune, life; but they have enjoyed a resurrection in coming generations, and their memories are like incense poured forth.

But much of what is called "the courage of opinion," in our day, is simply the pride of notoriety, the eagerness for public appreciation, the fondness of "advanced" position, the desire to be considered independent and unfettered by traditional creeds. The courage of opinion is simply a reckless audacity of proclamation. It anticipates a calm and cool investigation. It rushes to immediate conclusions. It gives no weight to the accumulated wisdom of years. It accepts at once the last interpretation offered. It does not wait to ask the question, "What may, possibly, be my opinion on the subject next month, or next year? Why may I not be as likely to change my views again upon this subject as I have already? Have I exhausted the discussion? Are all these grave and reverend men living, and the hundreds of interpreters who have left their final conclusions behind them, after all, entirely mistaken? Dare I confidently trust my present conclusions, and teach them to others at the peril of possible moral injury of a serious character?" Such persons do not stop for any such considerations, or in view of their previous covenants, but at once announce their latest notions with the positiveness of divine revelations, and boast that they have "the courage of their convictions." We heard of one well-known minister, formerly of our church, but for many years in another communion, that it was always easy to tell what books he had been reading, for the latest always colored and decided his sentiments in his discourses; so that he had to have a large stock of the "courage of his opinions" to meet the exigencies of his case.

It does not require, in these days, much courage, after all, to proclaim radical sentiments. Indeed, it is about the easiest way possible to obtain a sensational reputation, and to give one's name a conspicuous advertisement in the newspapers. People are rather pleased to hear a young man utter audacious sentiments. They are ready to stand by him if the "old fogies" question both the foundation and honesty of his position. It matters not if his "opinions" are utterly opposed to the accepted teachings of his church, and are looked upon as involving serious moral results; he shows good pluck, it is said, in his independence, and he must have his liberty, whatever may be the result to the body whose creed he has solemnly accepted, and whose religious views he has promised to preach and defend. It requires more courage to struggle with doubt, to hold back the judgment until all the elements of the case can be weighed, to seek conference with judicious and well-trained teachers, to quietly and honorably leave the church that has been a mother to us, when our opinions have

become convictions, and suffer ourselves rather than inflict a blow upon her or any one of her true disciples. This may require real moral courage—the courage of our principles. It may be attended with hours of agony, of self-examination, of much prayer, of deep thought and careful study. It may cause the sundering of the tenderest ties, and send us out into life, like the patriarch, not knowing whether the providence of God may lead us. But this is moral heroism. It has no stain of selfishness in it. It is attended with no sound of trumpet, no voice of public adulation, no proffers of ready support from worldly men. This is a manly course, and it is Christian also.

SIDNEY SMITH AND THE "CONSECRATED COBBLERS."

Seventy years have elapsed since the celebrated cleric made the whole island of Great Britain resound with laughter over his attacks on the missionaries to India. His pungent articles in the *Edinburgh Review* provoked reply as well as laughter; and under the sting of those replies he assailed the missionaries and their supporters with what he would call an "exemplary fury," that was none the less malignant because it was so airy and sportive. "In routing out a nest of consecrated cobblers," he wrote, "and in bringing to light such a perilous heap of trash as we were obliged to work through, in our articles upon the Methodists and missionaries, we are generally conceived to have rendered a useful service to the cause of rational religion."

William Carey, who afterwards became the instrument of rendering the Word of God accessible to three hundred millions of human beings in the East, and John Thomas, the devoted missionary to the Bengalis, were the special subjects of his scorching ridicule. He included them, and, indeed, all the evangelical Christians of the time, among "the nasty and numerous vermin of Methodism," "the sacred and silly," and "very impudent people," "the canting hypocrites and raving enthusiasts," whose earnest appeals to the Church of Christ to resume its appointed work of disciplining all nations were to him "the drunken declamations of Methodism," and whose skill in argument he branded as "the wriggling lubricity of these cunning animals." With all his brilliant satire, Sydney Smith was nothing more than a mere man of the world, coated with the flimsiest garb of selfish ecclesiasticism. The idea that "sixty millions of Hindoos should be converted by four men and sixteen guineas," excited his liveliest mirth and loudest expressions of surprise. He could see no force in the question, "What would have become of Christianity if the twelve apostles had argued in the same way?" and only clothed his reply with terms of supercilious and shameful abuse.

Carey probably never heard of the scornful assaults of the benighted clergyman, or, if he did, cared little or nothing for them. He arrived at Calcutta in 1799, but was not permitted to reinforce the missionary establishment at Madaabatty, as he had designed, and therefore entered upon another, and, as the sequel proved, more fruitful field of labor at the Danish settlement of Serampore. In 1801, he accepted the professorship of Bengali in the College of Fort William, from its founder, the Marquis of Wellesley, and subsequently taught the Marhatta and Sanscrit languages in addition. Other missionaries were sent out to his aid by the awakened conscience of the English churches, and in 1813 the force of public sentiment in his native land compelled the East India Company to allow missionaries to live and labor anywhere in their dominions.

The British Government had evidently been affected by the arguments, if not by the sneers and sarcasms, of Smith and other opponents of Christian missions. They believed that caste was the institution of all others by which they could hold the Hindoos in subjection; that the Bible in the hands of the Hindoos would convert them of having "exemplified in [their] public conduct every crime of which human nature is capable;" and that the conversion of the natives to Christianity implied the extinction of their own dominion in the great Asiatic peninsula. "Render the Hindoos enterprising, active, and reasonable as yourselves," exclaimed Smith; "destroy the eternal track in which they have moved for ages, and, in a moment, they would sweep you off the face of the earth." A restrictive policy was followed for a few years. In 1810, the Government issued an order "that missionaries were not to preach to the natives, or suffer the native converts to do so . . . nor to take any step, by

conversion or otherwise, to persuade the natives to embrace Christianity." In 1825, Bishop Hober declined to baptize a native convert, and abstained from distributing tracts lest he should offend those whom he desired to conciliate. In 1830, the chaplain at Allahabad was forbidden to baptize or instruct the Sepoys, even if they requested it; and a general order prohibited all chaplains from speaking to native soldiers on the subject of religion. When Miss Cook arrived in India, in 1821, to initiate female education, her object was stigmatized as "the most visionary scheme ever formed." Her native teacher averred that their women were beasts, and could not learn. She tried the experiment notwithstanding, and in 1825 there were nearly 1,200 girls in Protestant schools.

Nowhere has Christian evangelism been illustrated on a grander scale than in India, and nowhere has it met with greater success—all things considered. It has totally overcome the overt opposition and the covert fears of the British Government, and now commands its cordial sympathy and encouragement. It has grappled with the most deeply-rooted system of pagan superstition, upheld by the subtle mental and moral philosophy known to modern ages; a system "suited to every order of mind, to every desire of the fallen heart, and to every shade of belief." It has successfully wrestled with the ingrained bigotry of sullen and intolerant Mohammedanism. Caste has received its death-blow from the hand of Christ. Even the immoralities and infidelities of Europeans have not been an insurmountable bar to its progress. The patchwork of nations covering Hindoostan has learned that Christianity is one thing, and that a man bearing the name of Christian is another thing. They now, to a great extent, judge of the validity of claims to Christianity by the moral characteristics of the claimant. The whole land feels the power of the Sun of Righteousness. The icy fetters of fatalism and superstition are melting under His benignant rays. The spring flowers bloom with delicate beauty and fragrance in the warmer and more sheltered spots, and predict the speedy approach of the hour when "the beauty of Lebanon shall be given unto it, the excellency of Carmel and Sharon."

In 1875, the missionary work was carried on in India and Ceylon by 35 missionary societies, besides local agencies. There were 500 ordained missionaries, occupying more than 400 stations and 2,000 sub-stations, the latter largely manned by native laborers. Nine American organizations are represented there, and among them our own Missionary Society, which has lately sent out a large reinforcement of laborers. Sydney Smith sneered at the small number of native Christians in 1808. In 1872 they numbered 318,363, and among them were 76,694 communicants. Since 1856 Mohammedans have increased 33, Hindoos 37, and Christians 51 per cent. in the Madras Presidency. The education of both sexes is advancing with astonishing speed, and in the decade from 1862 to 1872 the mission printing presses "issued 3,410 new works in thirty languages; circulated 1,315,503 copies of the Scriptures, 2,375,040 school books, and 8,750,129 Christian books and tracts."

The Government is now Christian, and has no connection with idolatry. It favors and assists missionary enterprises, declares infanticide a criminal act, prohibits suttee, or the burning of widows, forbids cruel trials, protects converts in the enjoyment of legal rights, and gives legality to the marriage of widows. Millions of Hindoos have lost all faith in their hoary idolatries and superstitions. Tens of thousands are avowed unbelievers in Brahminism, although they have not yet embraced Christianity. Keshub Chunder Sen declares that Jesus Christ rules India; and, with most of the members of the Brahmo and Aryan Societies, he may yet acknowledge Him to be the divine Lord of all. The aborigines, who never embraced Hindooism, embrace the religion of our Lord by thousands; the Hindoos follow with slower steps, and the Moslems with gait lagging behind them all; but all are coming to Christ. The year of our Lord 2,000 will not look on one idolater or follower of the false prophet among the hundreds of millions then inhabiting India. The past justifies this prophecy of the future. What does Sydney Smith think of the "consecrated cobblers" and their work now? It still pleases "God by the foolishness of preaching to save them that believe." "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound things which are mighty;

and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." (1 Cor. 1: 27-29.)

THE EDITOR ADRIFT.

Having seen the final proof of the paper in the hands of our readers last week and provided material for this number, the editor suddenly disappeared from his office—a fact which will account for some delay in responding to correspondents. We have had serious struggles with ice and snow in Boston, but of the black, sticky mud of the streets of New York we have little conception in our cleanly little city. The lower portion of the city, Broadway conspicuously, and all the streets leading to the steamboat landings, were simply terrible. Ladies coming from the South and West by the Jersey ferries presented a sorry plight wading up to Broadway. We found the Agents at the Book Room in an amiable condition of mind, fully prepared to welcome the coming together of the Book Committee, with a good showing of the condition of their business departments. They had, indeed, a severe "blowing up," but it was a boller, and the damage was soon repaired. It was an "off" day, but that we were in the city, and the editors were not in their rooms. We had a pleasant chat with the excellent managing editor of the *Methodist*, Dr. Wheeler, who gives an encouraging view of the prospects of his paper. His venerable colleague, whose pen never was more ready or his thoughts more vigorous, and who, withal, seems to have sweetened as well as ripened in later years, was not in the editorial rooms. We had a grateful ride on the cars with Dr. Fowler to Philadelphia, on Tuesday afternoon. He was to speak at a public meeting of the Methodist laymen of that city in the interests of missions, Bishop Simpson presiding on the occasion. Such a meeting ought to be arranged in Boston, and the secretary will be ready to respond to an invitation to address it.

Our journey extended to Washington. The American Library Association held its fourth annual meeting in that city, last week, and to attend this was the chief object of our visit. Some fifty or more representatives of libraries, in various portions of the country, North and West, were in attendance. Mr. Justin Winsor, librarian of Harvard College, is president of the Association. The subjects discussed were of an eminently practical character. One is chiefly struck with the prominence which libraries are now rapidly assuming as popular institutions and educators in the country. The free library is being established in every considerable town, and it is destined to have an important influence for good or evil in the education of the people. How to make it the most useful, and to guard it from pernicious tendencies, is one of the vital questions of the hour. An accomplished body of ladies and gentlemen gathered in Washington to discuss this subject, and their papers and conversations were very interesting. The numerous libraries, museums, and art galleries of the nation's capital were freely and courteously opened for examination. President Hayes gave the Association a handsome reception, which only lacked one element to make it perfect, and that was occasioned by the absence, in New York, of the honored lady whose beautiful dignity and Christian consistency have done so much to give the present administration a moral pre-eminence during the term just about to close.

The streets of Washington are being prepared for the elaborate ceremonies of the inauguration. The city is full of visitors. On Wednesday, the count of presidential votes, which has been, until within a short period, a matter of some solicitude throughout the country, proved to be a very quiet and quite tame affair. It required but a short period to complete the work. There was no objection to legislation, and Mr. Garfield was declared to be the next President by the choice of the people.

The weather has been quite mild for a few days, and seems more like Washington winter atmosphere; the snow is fast disappearing, but the mud and slush, and there are as yet no evidences of early verdure. We have had no opportunity thus far to see representatives of our church in Washington, and to gather up items of denominational interest. We may before returning.

Editorial Items.

Through the politeness of Judge R. F. Crowell, of the General Post Office Department, Washington, we visited several New England friends connected with this Bureau, and others in Washington. Judge Crowell is brother of our Dr. Loranus Crowell, and is a much-respected administrator in his department. He was a graduate of Wesleyan University of 1857, was a law student at Albany, N. Y., and reached the bench at St. Paul, Minn. In the fine post-office building, Washington, in a portion of it strangely unlike his own vigorous and fresh appearance—the Dead Letter office—we found our always welcome correspondent, Dr. Charles Adams, as busy as a boy, with the mature judgment and conscientiousness of a sage. This department amazes you with the immense amount of correspondence that falls to reach its destination. Something besides correspondence also meets with the same fate: articles of furniture, books, clothes, boots, and even live animals, such as snakes, lizards, and various species of the animal and insect tribes, are among its spoils. In one year four millions of notes, drafts, etc., have been received at this office, without direction, or falsely sent. Forty thousand letters in a year have been received in letters that have been interrupted, from fraudulent advertisers. Great piles of

letter bags, unopened, show how rapidly such correspondence increases, and how important and delicate is the work of this office. Dr. Adams looks about forty-five; so he did a quarter of a century ago! We made a short and very pleasant visit upon Hon. Thomas Tuck, deputy postmaster of Washington, one of the most familiar faces in, and generous supporters of, the *Metropolitan* M. E. Church, and an often correspondent in our columns. He thinks the work of completing the liquidation of the oppressive debt on this church is now in the train of early and certain completion. We did not find Prof. Goode, late a Curator of the Wesleyan University Museum, and one of the most accomplished officers of the Smithsonian Institution, Washington, in his office, but had a delightful call at his house. His steamboat for the prosecution of his studies in the fishes of our Atlantic coast will probably make Vineyard Haven its harbor the coming season. On Thursday evening, of the Library Convention, Mrs. ex-Governor Claflin opened her pleasant Washington residence for a reception to the Library Association. No congressional family will be more missed than that of this Massachusetts Representative the coming season. Mrs. Claflin has interested herself, as at home, in every excellent social movement, and with the Governor, has made her home a warm and welcome place for visitors, young and old, and especially for those who come from New England. Mr. Claflin will be no less missed at the Capitol for his admirable business qualities and his eminent good sense.

One, at least, of the three projects for practically severing the narrow isthmus which connects North and South America, and opening a channel between the two oceans, has been inaugurated, if it be true, as was stated last week, that work has been begun on the canal which will be constructed under M. de Lesseps' supervision. This is known as the Panama route. It proposes to follow the valleys of the Chagres and Rio Grande rivers, tunnel the mountain range, and run from ocean to ocean at tidewater level, a distance of about forty-two miles. The estimated cost of this enterprise is \$110,000,000, and ex-Secretary Thompson of the Navy is the American manager of it. The Tehuantepec ship railroad scheme of Captain Eads, the builder of the great steel bridge at St. Louis and of the jetties at the mouth of the Mississippi, by which ships with their full cargoes are to be drawn up out of the water and transported overland by rail from ocean to ocean, is warmly favored by the Mexican government, and will also probably succeed, even if Congress fails to do what Captain Eads is so earnestly soliciting—guarantee the payment of six per cent. interest on \$50,000,000 of its bonds. This is the northernmost route; the length of the proposed road is 112 miles, the highest point only 770 feet above sea level, and the time and cost of construction will, it is expected, be less than that of the other enterprises projected. The middle route is that by way of Lake Nicaragua and the San Juan river, and is earnestly advocated by prominent naval officers and General Grant. All needed concessions have been made by the Nicaraguan government, and Congress has been solicited to grant a charter to the company organized to construct it. The cost is estimated at \$75,000,000. Starting from Greytown on the Caribbean coast, it is proposed first to cut a canal sixty-three miles in length to the San Carlos; thence the route will be up the San Juan to the Lake, and across to its western shore, where a second cut of about seventeen miles must be made, and a descent to Brito, on the Pacific shore, reached by a system of ten locks. Each of the three routes has its advocates, who plead earnestly for the superior advantages of their favorite project. The successful completion of either would prove of incalculable benefit to the commercial interests of both hemispheres.

One of the earliest and most satisfactory solutions of the Indian problem was furnished in the case of the Cherokees, who in 1838 were removed—that part of the tribe which then resided in Georgia—to the Indian Territory, and settled upon an extensive tract of land. Within a reasonable time they renounced their nomadic habits, became tillers of the soil, established a government, and founded schools. Their alphabet was invented by a member of the tribe, and contains eighty-five characters. In 1872, their population was reported to be 18,000, but by the recent census it is found to be—native and mixed—20,336. The chief occupation is farming; only sixteen hunters and five fishermen appearing in the enumeration. They have 107 schools, with a total enrollment of 3,507. Their dwellings number over 5,000, and they have 84,821 acres under cultivation, with some 30,000 more enclosed. Their chief agricultural products are corn and cotton, but they also make a fine exhibit of wheat and oats. In raising livestock they have been very successful. No speculation in land is allowed among them. Land must be occupied by the purchaser, or any member of the tribe may claim and cultivate it. No liquor is allowed in the Territory, and in the Cherokee domain the strictest prohibition is enforced. Missionary labors among the tribe have been attended with great success, and the progress made in civilization and self-government surely warrants the belief that the vexatious problems yet to be settled in the cases of other aborigines will yield to honest and honorable efforts on the part of the Government and its agents.

The educational enactment, recently adopted by the French government for compulsory elementary instruction in the municipal schools, has been wisely framed. Besides natural science and mathematics, the French language and literature, geography and history, the girls are to be taught needle-work and

the boys instructed in military drill. Gymnastics has been introduced; also dancing, modeling and music, and sciences as related to the various industries. But the most important features in the scheme, if carried out, will be those of ethical and political instruction—the latter including French constitutional history, the right of suffrage, the duties of citizenship, etc.; a wide departure, indeed, from the narrow curriculum of the ecclesiastical régime, and a hopeful sign for the future.

The *Boston Journal*, in a recent editorial, alluding to a late deliverance by a Rev. George Chalmers in Music Hall, denouncing the revealed Word and its ministry, and predicting the displacement of religion by science, makes the following just comment:—

"It is not a Newton, an Agassiz, a Gray or a Buckland, who declares that science is the saviour of men, and that science and religion are never to be harmonized. These men are all reckoned among the greatest students and discoverers in their several departments, but in none of them did the faith in God grow dim, or the sense of the Creator give way before the study of the creation. And even if we have to admit that the studies of many men of science, like Tyndall and Huxley, have led them differently, it still remains true that such conclusions as they have reached have been announced with diffidence, that they have sought to make it clear where ascertained facts were at an end and theory took up the tale, and that their attitude, unless when irritated by some specific assault, has been that of inquirers rather than of aggressors upon the students in other fields of thought. The noise about the irreconcilable conflict between science and religion does not come from these men. It comes from those who know little about science, and less about religion. Their knowledge is in inverse ratio to the racket they make. They are victims of a species of intellectual and spiritual indigestion, and if they were to attempt a careful study and thorough assimilation of facts, religious or scientific, they would probably be both happier and quieter."

The building in Washington where the American Library Association holds its sessions, is a memorable one. It was, previously to its present use, a theatre. Here it was, on that never-to-be-forgotten Good Friday night, that the lamented Abraham Lincoln, to the horror and unutterable grief of the nation, was shot, while listening to a play, by Booth. In the adjoining building is the drinking saloon where the murderer fired his shot for his bloody work. On the opposite side of Tenth St. is the small dwelling whither the dying President was taken. A small marble slab placed in its front, just beneath the window of the chamber where he died, records the sad fact. The former building is now the library and museum of the Army Medical Department. Its outer appearance remains the same as when a theatre.

The startling statement was made last week that the Commissioner of Pensions, in order to meet the provisions of the arrears-of-pensions' bill, would require the enormous appropriation of \$710,000,000. It would seem, however, that the estimate of the Commissioner is an exaggerated one, for a careful investigation of the number of claims pending at the close of the last fiscal year, with the probable disallowments, together with the estimated number of new pensions under the arrangement provision, goes to show, according to figures printed in a late issue of a reliable secular paper, that scarcely one-fifth of the sum computed by the Commissioner will be required. The amount needed up to June 30, 1881, for this new feature in the pension laws, will not exceed \$150,000,000. This appropriation, however, will undoubtedly prove to be so heavy a burden that Congress will be called upon either to revise its action, or else to make such regulations as shall reduce the number of claimants to a minimum.

A postal from Mrs. Rev. R. H. Howard, dated Montpelier, Vt., Feb. 12, contains the following sad announcement: "Rev. E. Brown, my father, a veteran in the itinerant ministry, passed peacefully to the better land on the morning of Feb. 11, in the 79th year of his age. He has not only endeared himself to the people of this vicinity during his later years, by his generous and active interest in church and temperance work, but many of the friends of Milford will gratefully remember his stay with us in connection with that church. His last public ministry was in Mendon, Mass., in 1873."

A new and handsome eight-page paper, bearing the name of the *Weekly Evangelist*, edited and published by S. G. Otis & Co., Springfield, Mass., has reached us. Its departments are well filled, and its list of contributors justifies its title of being unsectarian; it is devoted to family religion and the interests of temperance. Terms, \$1.00 per year, postage paid.

The magnificent steamship, "Furnissia," which has just been built, will take her place immediately in the Anchor Line fleet, and run between New York and Glasgow. She was built at Barrow, England, and the following description is taken from the *Barrow Herald*:—

"The 'Furnissia,' which is the largest vessel ever built in England save the 'Great Eastern,' is one of the modern type of vessels, whose size, speed and comfort make a passage across the Atlantic a much more easy and agreeable task than was the case in times gone by. The 'Furnissia' is much larger than any of the other steamers owned by the company. She is fitted as a high-class passenger steamship, with accommodations of the most superb character for two hundred cabin passengers."

The *Barrow Times* says of her: "The arrangements, in every respect, are complete, and when the interior of the vessel is decorated, the 'Furnissia,' which now is next in size to the 'Great Eastern,' will be the handsomest boat

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afloat." This ship has been built especially for a passenger vessel, and all the important modern improvements for safety, comfort and speed have been adopted. One new feature is the placing of state-rooms upon the upper, as well as the main, deck. All the state-rooms are furnished with two berths and two sofas, which will prove a great source of comfort to the voyagers. The rooms will generally be occupied by only two persons, and in no case by more than three, unless specially desired in case of families. Dr. Tourje, whose most excellent excursions have proved so satisfactory for the last three years to ladies and gentlemen from all parts of the country, has secured accommodations for his tourists this year in this splendid steamship. He will accompany the excursionists, personally, sailing from New York, June 18. His party for the great Methodist Ecumenical Council, in London, which includes already many of the distinguished men of the denomination, will sail on the same magnificent steamship, July 23. All who have any idea of journeying in Europe this summer, should send for his circulars without delay.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—The Preachers' Meeting on Monday voted that Bro. Mosely Dwight be requested to speak, with Dr. Mark Trafton, at the semi-centennial services to be held at the next session of the New England Conference. The discussion of the circuit system was made the order of the meeting for next Monday at 11 o'clock; also that the essay by Rev. N. T. Whitaker on "How shall we secure the attendance of the masses upon our Church services?" be the order of the meeting on Monday, Feb. 28, at 11 A. M. The meeting then listened to an address by Rev. A. D. Sargent on the condition of Methodism in Boston to-day as compared with its condition forty years ago.

Personal.—The Springfield Republican notices favorably the entertainments of reading and song given by Miss E. Jennie Thompson, under the auspices of the People's Church bureau, in the western part of the State, especially at Shelburne Falls, Orange and Charlestown.

Cambriport.—Under the wise management of their able pastor, Rev. Joseph Cummings, D. D., this church continues to prosper, and on the first Sabbath of this month he baptized two persons and received five into the church. Twenty-five persons professed conversion in the recent revival efforts, and a healthy, growing condition characterizes all the departments of the church. A very prosperous young people's meeting, which numbers more than eighty members, is conducted by the pastor. It is a new department of church work, long overlooked by our ministry. It meets a long-felt want in the society, and is full of great promise. It is to be hoped that all our ministers will institute similar services.

Boston, People's Church.—The prosperity of this church (Rev. J. W. Hamilton, pastor) continues. Special religious services are being held with great profit. The congregation is probably the largest of any M. E. Church in Boston, one thousand different persons attending every Sabbath. The Sunday-school is one of the best in the city. Recently the congregation gave a thank-offering of \$500, meeting therefor the entire deficiency for the current expenses of this Conference year.

Chelsea, Bellingham.—The religious interest at this church, Rev. V. A. Cooper, pastor, is deep and increasing. Fifteen have recently been received on probation. Extensive improvements have been made in the vestries, greatly increasing their beauty and convenience. A large sleighing party lately visited Milton A. Sturges, one of the original and most honored members of the church, and were entertained by him most royally. The Ladies' Society have elected Mrs. E. P. Smith, president, and Mrs. E. Cortwell, secretary.

Fitchburg.—The Methodist Sunday-school has recently purchased a very fine organ for its use. Eight persons were received into the church at the last communion service by letter. Considerable religious interest prevails in the church.

Malden.—At this church, Rev. S. F. Jones, pastor, thirteen were received from probation and two by letter, Feb. 6. Two months ago services were received into the church. Thirty have joined during the Conference year. The society is in the midst of great prosperity. The missionary collection lately taken amounted to \$400.

Watertown.—A deep work of grace is in progress at this church, Rev. H. Lummis, pastor. Nine requested prayers, Sunday evening, Feb. 6.

Auburndale.—Lassell Seminary has added to its facilities fifteen entirely new and carefully-selected pianos, from the best makers: Four Chickering, one grand, one square, two upright; three Knabe, square; two Emerson, upright; two Hall & Davis, upright; one Miller, upright; two Steinway, upright; one Decker & Sons, upright. The variety is with a purpose to test the relative merits of the various manufacturers for the hard work of a school—almost constant use from 8 A. M. to 8.30 P. M.

Waltham.—The young people's social union lecture course closed with an interesting and instructive lecture by Rev. A. B. Ken-dig; it was full of sharp points, beautifully illustrated, and replete with wit and pathos. This course of lectures netted \$271.

Leominster.—A great work of the Spirit of God is in progress here, Rev. E. A. Smith, pastor. Forty seekers were at the altar for prayers the first Sunday evening of this month.

Franklin.—The many friends of the pastor, Rev. O. W. Adams, will be pleased to learn that he is recovering from his severe sickness. The revival in this church is conducted by Rev. E. Davies, and is affecting the whole town. More than fifty persons have been to the altar for prayers. Some of the converts have not been in the house of God before for thirty years.

Newtownville.—Rev. T. W. Bishop received six into membership in the Newtownville church the first Sunday in February, making thirty-nine that have united with this church on profession of faith or by letter during the last twelve months. In the evening the church was packed to hear Rev. Phillips Brooks, D. D., preach an admirable sermon to young men, it being the second of the series of "People's Services." The pastor has recently returned from a delightful week with ex-Gov. Claflin at Washington.

Somerset.—Bishop Peck will preach in the Somerset Methodist Church, Friday evening, Feb. 26. An invitation is extended to friends

in neighboring towns to join us in welcoming the Bishop to this section.

Greenfield.—For about six weeks, daily revival services have been held in this centre of Franklin County, and the general results have exceeded anything witnessed in the place for over fifty years. The places of business are closed each evening at 7.30 o'clock, and even four liquor-saloons have closed, to permit their customers to attend divine service. There have been over two hundred persons forward for prayers, and in an experience meeting held in the audience-room of the Congregational church, Feb. 8, one hundred and eight men and women testified in thirty-five minutes.

There are several things about this revival worthy of mention: 1. It is in a community of great culture, wealth and general intelligence. There is no floating population to speak of, and but very few operatives; and it is under the baneful influence of the Lake Pleasant blasphemous for eight weeks each summer. The young are especially affected by these Spiritualists; and from frequenting the Lake Pleasant camp, our young men and women are more inclined to skepticism than in many other places. 2. No revivals, praying hands, singing evangelists, or outside help have been asked. The men who are to look after the church when the special work is over are the men who have done, under God, the work. Revs. Mr. Blakeslee of the Congregational, Shephardson of the Baptist, and Mills of the Methodist Church, have done all the preaching. 3. The preaching has been primitive—no essays, no rhetorical flourishes, but downright gospel truth. The grand old doctrine of atonement, judgment, hell, heaven and future punishment have been presented without gloves. Nothing but this would have broken the terrible crust of formality. The preaching at first made some persons angry. One wealthy church member said it was downright "vulgarity" to ask ladies to come and kneel in the front pews. On the third week this same lady was forward for prayers. The preachers did not flinch. Some people remained away a few nights in disgust, but the Holy Ghost brought them in again, and most of them have been forward for prayers. 5. The results of this revival are not to be measured by the converts. The churches were spiritually dead. There was more form than spirituality in their services. Scores of them have received a quickening that will last them a lifetime. We counted points second and third of this article to the consideration of our preachers. It may be well to say that when these meetings commenced there was no unusual religious interest in any of the churches. Old-fashioned gospel preaching and the Holy Ghost will prevail in any church or community.

MAINE.

Rev. C. J. Clark, pastor of Chestnut Street Church, Portland, is in New York with the Book Committee. His pulpit during his absence will be occupied by Dr. Tefft.

The fifth anniversary of the reformed club of Yarmouth was held last Monday, at which Rev. A. S. Ladd gave an address. The report of the president shows that of the 19 original members of the club, all of whom were hard drinkers, only three have returned to drinking.

A Franklin County Temperance Alliance was organized at Farmington, last week, for the purpose of organizing the temperance sentiment in that county. Among the active workers in the organization were Revs. R. Sanderson, of Farmington, and M. E. King, of East Wilton. Rev. S. F. Strout was made a member of the executive committee. C. C. Rounds, of Farmington, was chosen president.

Rev. John Allen, chaplain of the House of Representatives, preached, last Sabbath, on invitation of a lady visitor, in the county jail at Augusta.

The Knights of the Methodist society has been made the recipient of an elegant communion service of four pieces, presented by Mrs. Charles Dyer of Portland.

The temperance committee of the Maine Legislature granted the Portland petitioners who asked for the privilege of manufacturing ale and beer, a hearty leave to withdraw their petition. Maine is not quite so far backslidden from temperance principles, or so blind to her moral and material interests, as to ever smile on such an outrageous petition.

The Williston Church, Portland, was dedicated, last Sabbath, with a sermon by the pastor, Rev. F. E. Clark. The church was offered to God free of debt.

Rev. R. Sanderson, of Farmington, has been holding revival services for two weeks past with good results.

Rev. C. W. Bradlee has been holding revival services at Saccarappa, with encouraging success. The church has been revived and some converted. One person was baptized last Sabbath, and one received into the church. Their lecture course netted about \$85.

The gentlemen of Chestnut Street Church, Portland, held a fair and festival at the vestry of their church last Wednesday and Thursday evening, with good success.

The usual monthly temperance meeting was held at Chestnut Street vestry last Tuesday evening. Addresses were made by Hon. Neal Dow, M. C. Palmer, and others. Captain J. B. Boyle presided.

CORRECTION.—In the report of the Portland District Association, in last week's HERALD, there was the omission of a few words in the resolution presented by Brother Wetherbee and unanimously adopted by the Association. The mistake may have been made by the copy or by the printer. [We followed copy exactly.—ED. HERALD.] Corrected, it reads:—

"Resolved, That the practice in the Maine Conference, of locating ministers for moral causes, which render them unacceptable as pastors, is injurious to the standing and reputation of our local ministry, and if there is no disciplinary remedy, one ought to be provided. We therefore respectfully request our presiding elders not to employ such preachers on charges left to be supplied."

Noted that the foregoing resolution be presented to the Maine Conference at its next session.

RHODE ISLAND.—The Eastern Association of preachers of the Providence and Providence North districts held its winter meeting at the Hope St. Church, Tuesday and Wednesday, Feb. 8 and 9. The meeting was to have opened with a sermon on Monday evening by Rev. J. H. Nutting, but it was deemed best to take advantage of the presence of the missionary secretaries, and hold a missionary meeting in its place. The meeting occurred at the Mathe-wson St. Church, the spacious audience-room of which was well filled. Dr. Fowler was unable to be present, but Dr. Reid made a most eloquent address of over an hour, pressing home the magnitude of obligation to evangelize the world. The address cannot fail to do good.

The Preachers' Meeting opened on Tuesday morning, at the Hope St. Church, Rev. Dr. Talbot in the chair. A. P. Palmer was chosen secretary, and W. E. H. Bates and A. P. Palmer were appointed business committee

for next year. W. V. Morrison, D. D., and W. J. Yates read essays on "Miraculous Healing in Answer to Prayer." Dr. Morrison argued the well-attested cases of such healing exist; that the prayer of faith accompanied with healing is the gift of God; that some persons are endowed with these special gifts of faith; and that the ability to offer this prayer would be often seen, if only sought for, by the church of to-day. W. J. Yates differed very essentially in his conclusions from the preceding essayist, deeming modern miracles very rare. He would apply to them the most careful tests. The discussion of these two carefully-prepared papers occupied the entire morning session.

In the afternoon J. O. Thompson read an essay on "The Office and Nature of Conscience," which was followed by a paper on the same subject by J. H. Humphrey. They were thoroughly-prepared and able discussions of the topic, but an abstract would do neither of the papers justice. D. A. Jordan reviewed, Bishop Foster's "Beyond the Grave." It was a clear and forcible review of the work; and if there are questions as to the orthodoxy of the book, as it has been hinted, Bro. Jordan must also be questioned, since his review shows him to be in agreement with the conclusions of the Bishop. A. P. Palmer made a brief address on "The Bible as a Power in the Salvation of Men;" and he was followed by G. W. Anderson, who had been assigned the topic, "Personal Effort in the Salvation of Men."

In the evening Bishop Peck preached, to the delight and edification of the large congregation that filled the church, from 1 Cor. 4: 20. His theme was, "The Power of the Kingdom." Wednesday morning C. W. Gallagher read a scholarly paper on "The Office and Work of the Holy Spirit in the Moslem Dispensation," and was followed by E. T. Trowell, who thoroughly and ably discussed "The Office and Work of the Spirit in the New Testament Dispensation." Bishop Peck addressed the Association on the "Impossibility of a New Theology." Few who listened to this address will soon forget its great strength and power. Only a verbatim report would do it justice.

The next meeting of the Association will be held, June 9, at Warren. The meeting was largely attended, and was in every respect a thoroughly successful and profitable one. The presence of the Bishop contributed largely to this, but another element was the thorough and elaborate discussions of the themes assigned the essayists by the essayists themselves. Your correspondent has never attended a preachers' association where this feature was so marked.

Bishop Peck spent Wednesday evening at Pawtucket, preaching a sermon of great power at the First Church. We understand he contemplates a visit to our churches in Somerset and East Greenwich.

PASCOG.—Rev. John Oldham is closing a remarkably successful pastorate with this thoroughly united and prosperous church. Financial in splendid condition, a constant revival spirit, and large congregations, are features deserving mention. As an appreciation of Bro. Oldham's work, he has recently been presented with a fine gold watch, while at the same time his excellent work was remembered in the gift of a beautiful pitcher. It is expected that a great many of the brethren are looking towards Pascoag.

CONNECTICUT.

Our brethren at New London will have the sympathy of all the churches in their severe trial. Their beautiful church was seriously damaged by fire, Feb. 8. The vestries were entirely destroyed, and the audience-room was much injured by water and smoke. They will have to hold the Preachers' Meeting in some other church or hall.

At Greenville, Jan. 27, Rev. H. Montgomery was pleasantly surprised by his people. They took possession of the parsonage and presented him with a substantial token of their regard in the shape of a well-filled purse.

The pastor of Central Church, Norwich, Rev. E. F. Jones, had a similar experience.

MERIDEN.—The great revival in Meriden goes on, under the labors of Rev. Thomas Harrison. The whole State is stirred by it. The work is now in the tenth week. Last Sunday (Feb. 6) was the most impressive day of all, and fifty new seekers bowed at the altar. Above 650 have already been seeking God, and the interest seems to increase daily. None can tell when or where the work will end. Bro. H. has the growing confidence of the community and the heartiest co-operation of the church.

NEW HAMPSHIRE.

Gofftown.—The kindest feeling exists in this place between the people and pastor of the M. E. Church (Rev. C. W. Down), who is closing a three years' pastorate with this people. Death has made but few inroads among the membership, while some have been added to the church. The last Sabbath in January the pastor received four new members, who joined from probation.

SUNCOOK.—The Suncook Journal says:—"The twelfth and concluding lecture in the citizens' course was given in the Methodist church, this village, by Rev. C. E. Hall, pastor of the Baker Memorial Church, Concord, N. H. His subject being, 'Our Antipodes.' Mr. Hall is an elegant and accomplished speaker, and his remarks upon the early history of China, upon the character of her people—their manners, customs and peculiar institutions—were interesting and full of instruction. His treatment of the Chinese question was both broad and Christian, and his closing peroration, contrasting the difference between an idolatrous religion that for ages has kept the vast populations of the Orient in ignorance, and the Christian faith, that adorns and makes better those nations that have felt its influence, was grand and thrillingly eloquent. This community are under great obligations to Rev. G. W. Ruland for his efforts in inaugurating the 'citizens' course of lectures,' which have been of a high order throughout."

Chester.—Some eight or more on Chester charge have publicly requested prayers recently, the name of whom give good evidence of being "in Christ."

Gleanings.—A most interesting day is anticipated at Littleton, Feb. 17, when the re-modelled M. E. church will be dedicated. The service will be by Rev. J. B. Day, of Nashua, in the afternoon, and historical sermon by Rev. S. Holman, of Concord, in the evening.

Rev. C. A. Cressy, pastor of the M. E. Church at Lisbon, will deliver a lecture soon in aid of the "Village Library Association" of that place. It is one of a series of entertainments projected for the same object. Mr. Cressy is a highly entertaining lecturer.

The "Home for Indigent Women," of Portsmouth, of which Rev. Wm. Loyne is superintendent, has lately received a donation of \$500 from a gentleman of that city to reduce the mortgage upon the property. Other donations for the same object would be gratefully received. The "Home" is doing incalculable good.

We are informed that, upon the Claremont district of this Conference, eleven preachers this spring will have served three years in

their present charges, and must necessarily move. The approaching Conference will, therefore, be quite a time of changes for that district.

Mr. Clark, for a number of years the successful principal of the Portsmouth High School, and until recently a local preacher of the M. E. Church, is about leaving Portsmouth to enter trade at Manchester. He will leave a multitude of friends behind him. He was visited by some of his pupils a short time since, who presented him with a beautiful copy of Hawthorne's works.

A society for literary and social purposes has been formed among the young people of the M. E. Church of Plymouth. It starts off under flattering auspices. A weekly meeting is held on Wednesday evenings.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, Feb. 8.—Another severe snow storm in the west and north-east is reported—the severest known for years in Minnesota.

The steamer Bohemian, from Boston for Liverpool, was wrecked on the Irish coast Sunday night. Thirty persons were drowned.

A portion of New Orleans is submerged, owing to a break in the old and new canals.

Half the business portion of the town of Omro, Wis., was burned yesterday; loss \$200,000.

The ice at Long Branch extends over a mile out to sea. The ocean pier has been broken by it.

An extra session of the U. S. Senate will be called on March 4, to attend to legislative business. The bill to create a Department of Agriculture failed in the House by only two votes.

Wednesday, Feb. 9.—Thirty-nine persons were drowned by the wreck of the Bohemian, including the captain and most of the officers.

The roof of the old portion of the New York Central railroad depot in Buffalo, N. Y., was crushed yesterday by the weight of snow. Five persons were killed.

Rapid progress was made yesterday with the Legislative bill, in the national House, which appropriates \$17,000,000; the Senate discussed the Pension bill.

Thursday, Feb. 10.—Work has already begun on the Panama canal.

A fire in the Victoria Docks, London, on Tuesday, damaged property to the value of \$2,000,000.

The Spanish Cortes has been dissolved by royal decree.

The Boers in South Africa, after a six hours' engagement with the British force under Gen. Colley, were defeated.

Three hundred and fifty hostile Sioux Indians surrendered at Fort Buford on Monday.

The electoral votes for President and Vice-President of the United States were formally counted yesterday, and James A. Garfield and Chester A. Arthur declared to be duly elected to these offices.

The village of Pass Manchac, La., was entirely swept away by a tornado yesterday morning.

Gen. Grant is named as the president of a new national bank in New York city.

Friday, Feb. 11.

Three cars were derailed at Communipaw, N. J., last night, and eight persons injured.

Six miners lost their lives and ten or twelve others were seriously wounded by a fire-damp explosion at Robbins, Ohio, yesterday.

Prof. Franklin Carter, of Yale College, has been elected president of Williams College.

A passenger train was telescoped at Rock Hill, Pa., the North Pennsylvania road yesterday; two persons were killed and nine injured, four fatally.

The late floods in Ohio, Pennsylvania and New York have destroyed property valued at hundreds of thousands of dollars.

Saturday, Feb. 12.

The late John M. Pinkerton bequeathed \$200,000 to Pinkerton Academy, Derry, N. H.

The destruction of property in Ohio and Indiana by the late freshets was very great.

The Cunard steamer Batavia has been towed into Falmouth, having lost her propeller.

Monday, Feb. 14.—At a meeting held in Cooper Institute on Saturday, commemorative of the nineteenth birthday of its founder, a gift of \$10,000 for poor children was announced from Mr. Cooper; also \$30,000 additional for the Institute and receipts in full for \$70,000 expended for improvements on the building during the past year.

Another heavy snow storm has occurred in the northwest, completely suspending railroad travel. At Toledo and vicinity half a million dollars' worth of damage has been done to property.

The Baroness Burdett Coutts and W. S. Ashmead Bartlett were married in London on Saturday.

President Hayes has received the degree of LL. D. from Johns Hopkins University.

Prof. Moses C. Tyler, of the University of Michigan, is about to take orders in the Episcopal Church.

A large anti-concorde meeting has been held in London.

NOTICE.—All ministers of the Maine Conference who have labored for twelve or less, for the help of the M. E. Church in Turner, are earnestly and affectionately requested to send their names immediately to Rev. S. T. Record, Rockford, N. H., or to the General Conference, New York, N. Y., and they will be duly considered.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—ANNUAL MEETING.—All ladies attending the Annual Meeting of the N. E. Branch, at Norwich, Conn., March 1, and paying full fare, will there be furnished with free return passes on the New York and New England R. R., and the New London and Northern R. R. Secretaries will please send names of delegates at once to Mrs. F. H. Allen, Norwich, Conn.

NOTICE.—Bishop Peck will preach in the M. E. Church, Putnam, Conn., Sunday evening, Feb. 20, at 7 o'clock. Neighboring churches, with their pastors, are invited to attend. Pastors at East and West Thompson, No. Grosvenorville, East Woodstock, Attitash and East 50 miles, please give notice.

N. E. METHODIST HISTORICAL SOCIETY.—The next meeting of the Society will be held in the Committee Room, 36 Broadway Street, on Monday next, Feb. 21, at 7.30 p. m. Rev. Hebron Vincent, of Edgartown, will read a paper upon the "Martha's Vineyard Camp-meeting." The Directors will please meet at 7 p. m.

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Business Notices.

Drs. Strong's Remedial Institute,
SARATOGA SPRINGS, N. Y.

This popular Winter and Summer health resort is beautifully located, and is furnished with every comfort and remedial appliance requisite for the treatment of Nervous, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars send for circular.

CANVASSERS made from \$25 to \$50 per week selling goods for E. G. RIDGWAY & CO., 100 Broadway Street, New York. Send for Catalogue and terms.

Consumption Cured.—An old physician, retired from practice, having had placed in his hands by an East India mission-ary the formula of a simple vegetable remedy for Consumption, Bronchitis, Catarrh, Asthma and all Thoracic and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using, sent by mail, by Addressing, with stamp, naming this paper, W. W. SIBBELL, 149 Powers' Block, Rochester, N. Y. 99 cwt

SCROFULA. A medicine that destroys the germs of Scrofula and has the power to root it out is appreciated by the afflicted. The remarkable cures of men, women and children as described by testimonials, prove Hood's Sarsaparilla a reliable medicine containing remedial agents which eradicate Scrofula from the blood. 100 doses \$1.00. Sold by all dealers. C. H. Wood & Co., Lowell, Mass.

The only combination of the true Jamaica Ginger for making ginger tea and warming drinks in colds, chills, and fevers, is **SANTON'S JAMAICA GINGER**. For the young, who take it eagerly, and the aged, who need it to warm and comfort for sleep, it is invaluable. Ask for SANTON'S.

Ice water is perfectly harmless and most refreshing with a little Hop Bitters in each draught. See notice.

The weakest woman, smallest child, and sickest invalid, can use Hop Bitters with safety and great good.

Kidney-Wort is a remedy which removes foul humors from the blood, and creates healthy action in every organ. Sold by all druggists.

Torpid kidneys and liver lead to gravel, diabetes, constipation, piles and rheumatism. Kidney-Wort is the surest and safest remedy to use.

Church Register.

HERALD CALENDAR.

Dedication of M. E. Church, Littleton, N. H., 2 p. m., Feb. 17

Pennobscot Valley Min. Assn., at Pitts-Bold, March 5

CONFERENCE. PLACE. TIME. BISHOP.

New York, Yonkers, April 6, Bowman.

New York East, Brooklyn, April 6, Wiley.

New England, Worcester, April 6, Peck.

Providence, Fall River, April 13, Peck.

New Hampshire, Claremont, April 20, Bowman.

Guin's Falls, April 20, Wiley.

Vernon, Bradford, April 27, Andrews.

Maine, Portland, April 27, Peck.

East Maine, Belfast, May 11, Harris.

QUARTERLY MEETINGS.

ROCKLAND DISTRICT—FOURTH QUARTER. FEBRUARY.

Waldoboro', 26, 27. Yassalboro', 26, 27, by O. Tyler.

MARCH.

So. Waldoboro', J. T. Dresden, 12, 13.

E. Pittston, J. E. Montville, 19, 20.

Croby, 5, 6. Scarborough, 26, 27.

APRIL.

Georgetown, 2, 3, a. m. Bristol, B. C. Westworth, Westport, 3, p. m. 16, 17.

Wiscasset, 9, 10. Boothbay, 23, 24, p. m.

Rockland, 15, 17. E. Boothbay, 24, a. m.

Thetford, 17, eve. Cherry, 28, and May 1.

MAY.

Washington, by D. P. China, 7, 8.

Thompson, same date, Thos. Thompson, by D. P. as Usual.

H. S. Hayes, 10, 11.

Will the pastors see that all the reports are prepared and ready at the time of Quarterly Conferences. Consult New Discipline, page 75. Please to have nominations of clerk, reader, and committee prepared so as to facilitate business. Have the Quarterly Conference Records at the Q. Conferences. Endeavor to have the collections brought up square.

BANGOR DISTRICT—FOURTH QUARTER. FEBRUARY.

Deer, 27, 28. Corinna, by A. B. Wadsworth, 27, 28. [Remitted next week.]

Bangor, Feb. 9, 1881. W. W. MARSH.

MERRIMAC VALLEY MINISTERIAL ASSOCIATION.—The next meeting will be held in the M. E. Church, Fisherville, N. H., commencing Tuesday evening, March 1.

Tuesday evening, at 7.45, preaching by O. H. Jasper, D. D., of Nashua, N. H.

Wednesday evening, at 7.45, by Rev. H. A. Drew of Manchester, N. H., and an address by Rev. S. E. Quimby, of Tilton, N. H. Subject of the address, "The N. H. Conference Seminary as Related to N. H. Methodism."

Tuesday and Wednesday, at 9 a. m., half an hour will be set apart for devotional exercises. Tuesday, at 12.30 p. m., Report of their respective charges by the pastors present. The remainder of the time will be devoted to the reading and discussion of ESSAYS, as follows: 1. How much of His Time ought a Preacher to devote to His People's Judgments, Leet; 2. Church Finance, Drew, J. A. Steele; 3. The Bible and the Predestination, Jasper, Wilkins; 4. How shall We Secure the Conversion of the Children in Our Sabbath-schools? Baker, C. W. Taylor; 5. Review: "The Atonement in Christ" (Miley); 6. E. Hall, J. R. Day; 6. Our Wasted Spiritual Resources, Bailey, James M. Peck; 7. Elements of Church Strength, Bass, Downs; 8. Reasons for the Present Decline of Extensive Revivals in Our State, Adams, Preaby; 9. Preparation for Revival, Buland, Felt; 10. Copi, H. The Office and Work of the Holy Spirit in the Christian Dispensation, Holmes, W. H. Jones.

It is understood that this Association includes the preachers of the Concord and Claremont districts stationed in the valley of the Merrimac and its tributaries. Any brethren whose names are omitted are invited to present essays or reviews on subjects of their own selection.

At least one of those assigned to nearly all the subjects published has signified his intention to be present, and write on the theme assigned. It will thus be seen that a very interesting and profitable meeting is assured. A general attendance is earnestly desired.

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FLORIDA.
REVISED
DESCRIPTIVE CIRCULAR
—OF—
DeLand, Florida.
January 8, 1881.

The Village of DeLand is located five miles east of our landing, on the St. Johns River, where all river steamboats pass; very near the Geographical Center, north and south, of Volusia county, and almost exactly in the centre of the

Great Orange Belt.—This place is about twenty-five miles from the Atlantic Ocean, and is almost constantly favored with a tempered

Sea Breeze, and from its elevation above the river, its location among the pines, and its isolation from all standing water, it is peculiarly adapted to the necessities of invalids. This belt of Land is about twenty miles long, and averages about five miles wide, is gently undulating, and, in our immediate vicinity, somewhat hilly. Our lands are

Unsurpassed in Fertility, by any pine region in the State. In our village, which is only four years old, we have a

Fine School Building, used also for union Sunday School and church services.

We have daily mails, three general merchandise stores, one of the largest in South Florida, a drug store, millinery and notion store.

The Florida Agriculturist, a large eight-page weekly paper. A railroad

A Concordance War.

There is a Concordance war upon us.—*New York Evening Post.* The following curious paragraph has been circulated through a few newspapers of the country:

An Appeal to the American Clergy and Public.

"Messrs. Young & Co., Edinburgh, in calling public attention to the Revised Edition of their Concordance, which they now offer to the American religious public, beg to say that a publishing firm in America, without making the slightest effort to obtain the concurrence of either the author or the publishers, are attempting to foist upon the community an unwarmed and unimproved edition of the 'Concordance.' First editions are necessarily more or less imperfect; but without attempting to correct even the most obvious typographical errors, they are reproducing an unimproved edition of the 'Concordance.' The second edition, 'This Concordance' may be regarded as the practical outcome of a study of the Hebrew and Greek Scriptures, which the author commenced in 1840 and has kept up daily ever since. But Dr. Robert Young is not only the author, he is also the sole proprietor of the work, which cost him thousands of pounds sterling in the printing, besides three years of labor night and day in carrying it through the press. In the view of these facts we cannot but trust that every right and honorable minded Christian man and woman in the United States will prefer to all others the beautifully printed and carefully revised edition which we are now offering at the price of paper and press-work."

The Household.

TWO METHODS OF DISH-WASHING.

BY MARY D. WELLCOME.

We shall use for our illustration the dinner service.

First, Mrs. B.'s method. Mrs. B. is a rigid economist—in her. When she takes food from the kitchen, she takes it from the kitchen. She never puts water in the dish; it would be a waste of a very valuable article. So the food dries on, and requires much additional hard scraping to remove; but then, the water is saved. She never puts on extra water to heat before dinner; if there is a sufficiency for the requirements left in the tea-kettle, very well, otherwise she will wait for it. In clearing off the table she economizes in dishes. If there is a fragment of meat on the plate, a slice of cake on the plate, or a little sauce left in the dish, everything is put away without change. Mrs. B. believes in gathering up the fragments—on their own basis. It is a great saving of time in dish-washing.

Mrs. B. never scrapes the bits of food from the plates before putting them in the dish-bat; water cleanses them much more quickly. She piles them up promiscuously—greasy plates with cups and saucers, and silver. Then she pours the water over the heap so skillfully that much of the dirt is removed by the process, and with a wash or two of the dish-rag, she wipes them out at once. The same water does service for the cake-pans and kettles. One cloth does service for all; then the sink is washed, the cloth wrung out and hung up in a heap to dry. When first torn from the old sheet it was decently white and clean, but now—alas! The towels do service a week, and are then consigned to the wash. Mrs. B. is a great economist.

Second method: Mrs. C. thinks more of nicety than economy in this department. She always has an abundance of water in readiness. Whenever she removes food from the cooking utensils, water is put into them, so that the softened particles can be easily removed before the dish is brought to the washing. After dinner, all of the broken fragments are collected, and what can be utilized in other forms are put by themselves. Slices of bread or cake are placed in their respective jars; bits of butter put with the shortening; the remnants of meat taken from the greasy platter; vegetables go into other dishes, so that the nappies may be washed; and a pudding dish with a small bit of pudding remaining in it, or a plate with a solitary piece of pie, never goes into Mrs. C.'s store-room. She has no such untidy ways. True, her method makes many dishes to wash, but she prefers to have this additional labor rather than the untidiness of putting them away in their soiled condition. After the table is cleared of the freshly arranged food, she takes the dishes that are to be washed, and removes, as far as practicable, all particles of food, and then, preparing a small quantity of hot soapy water in some dish, she washes off the most soiled of the dishes before placing them in her dish-pail or tub. She has an abundance of water softened with nice hard soap, and washes first the glasses and silver-ware, then the cups and saucers. Her method of partially washing the dirtiest dishes, saves the water from becoming thick with grease and bits of food, so that it is in a suitable condition for washing the coarser dishes.

Mrs. C. prefers a handle mop, as it enables her to use much hotter water, and preserves her hands in greater nicety; but she sometimes uses clothes made from worn towels or table linen. A cotton one will not use. She has two grades of dish-washers, and a sink cloth. You would never find her washing out baking pans and kettles with her best dish-cloth; no, indeed! Mrs. C. believes in having a good store of soft cast towels, and does not make one do service for a week.

The dishes go from the hot suds to a pan, where hot water is poured over them, from which they are easily wiped dry, and finally shine with purity. The rinse water, after being soaped, is utilized for washing first the towels, then dish-cloth or mop number one, then number two; then, after the sink has been thoroughly renovated, number three is used. Everything is hung to dry effectually, so that one never finds an ill-smelling dish-cloth in Mrs. C.'s house, I assure you. Everything from dish-bat to sink-cloth is clean and sweet.

Now, my dear young girls, who are so full of novices in housework, which method will you adopt? Whichever you choose, will form your habit through life, so it is important that you start right. You hate to wash dishes, I know. Few girls do like it, but do not, therefore, shrink. It must certainly be a more pleasant occupation to one who is nice and thorough like Mrs. C., than it can be to one who "soaks" out the dirty, greasy dishes in a pint of lukewarm water.

MISS PARLOA'S COOK BOOK.

MR. EDITOR: An evil counselor has entered our family, recommended by ZION'S HERALD. I refer to Miss Parloa's "New Cook Book." A good Methodist temperance sister, wishing to make a Christmas present, conceived the idea of giving me a cook book. Having some knowledge of books of that class, she investigated still further, until, when almost despairing of finding a temperance cook book, she saw the advertisement of the above-mentioned book in the HERALD. "I can rely on that," said she. So the book came in due time. We were not long in discovering that Miss Parloa is an unwise and unsafe counselor for "old" or "young" housekeepers: "Rich" wine sauce, "brandy" German sauce, "custard" flavored with wine, "caramel" ice

Obituaries.

Died, in Chelsea, at the residence of her son, Mr. George Perkins, Dec. 21, Mrs. MARY PERKINS, aged 93 years and 1 month.

Until recently Mother Perkins had resided in Portsmouth, N.H., where she had been known by the people for many years. In her youth she was married to Mr. George Perkins, and for a few brief years lived with him happily; but when the war of 1812 broke out, her husband, like many other sons of New England, entered into the war with patriotic zeal and devotion. He enlisted in the army, and was killed, which was a great loss to the family, which was destined never to return. No tidings ever came, either of crew or vessel. This left Mother Perkins a widow, with the care of three small children, and few, if any, means of support, except the labor of her own hands. Without discouragement or murmuring she addressed herself to the task, and with a woman's tact and skill she succeeded in providing for the care and education of her family. In 1821 she was converted and joined the Methodist Church in Portsmouth, of which she continued a worthy member until the day of her death. She was almost seventy years, and a member of the church for almost sixty years. She was familiarly acquainted with the early Methodist ministers, and her home was the scene of many of the early meetings. Bishop Paine, both before and after was made a bishop, often enjoyed her hospitality, and to the last day she lived she was wont to mention with manifestations of great regard the names of the early ministers who ministered to her, and she was a constant attendant upon the services of the church.

Her piety was of a cheerful type. She had a personal knowledge of sins forgiven, and this made her happy in God, her Saviour. Her health had always been good until within a week of her death, when, in consequence of a cold, there seemed to be a breaking up of the whole system, and the golden cord was suddenly loosed, and the wheels of life stood still. The very day before she died her mind was clear and vigorous, and knowing that her end was near, she quietly gave all needed directions for her funeral and burial, and with words of loving farewell she left her dear children and other dear relatives, and then passed away to the rest of the saints of God. Of her, surely, it may be said, "Blessed are the dead which die in the Lord."

W. F. MALLABY.

Mrs. MARY W. DOUGLASS, wife of Asa Douglass, died in Boston, N.H., Dec. 1, 1880, aged 70 years and 10 months.

She had been a Christian about fifty years, and adorned her profession by a consistent and consistent Christian life. In the home circle and in the church she was greatly beloved. "Her children rise up and call her blessed, and her husband also, and he praiseth her." Her sickness was long but severe, and when the end came, it was also quiet. She fell asleep as gently as the infant on its mother's breast. Ripe in years and in grace she is gathered home, where all the family hope to meet.

O. H. J.

Died, in Walte, Washington, C., Me., Oct. 23, 1880, JOHN MANNING, aged 82 years and 6 months.

Mr. M. lived many years in full sympathy with the M. E. Church, and was highly esteemed in the community where he lived. He was very quiet, never freely expressing his views; but during his last days he talked freely with the writer about his soul's salvation, and was very thankful for the influence of a Christian wife.

He was born in Salem, Mass., June 4, 1798, and was married in early life to Miss Anna Yeaton, of Steuben, Me. Sister M. was a faithful member of the M. E. Church for many years, and the announcement of her death in the HERALD, eleven years ago, showed that she had suffered the loss of her personal effort; and now the notice of the death of her husband, who, in his declining days, spoke of his wife's piety and Christian example, and at last passed quietly away, shows that a Christian may be dead and yet her influence live.

May this notice encourage many Christian wives to live so long and so quietly, that they may know that their influence will live on, and whether they both shall be alike good!

PASTOR.

Died, in Boston Highlands, Sept. 9, 1880, at the house of her sister, Mrs. Ward P. Shattuck, Miss H. ETNA WEEKS, aged 24 years, 2 months, 12 days.

Sister W. was born of Methodist parents, in Halifax, N.S., and had the imperishable influence of an early Christian home. Coming to Boston, while yet almost a child, Miss Etna came to her at once both sister and mother, giving wise guardianship, sympathy, love, and tenderest care, and attending to her needs as long as she lived. She grew to be an amiable and beautiful woman, and great were the dismay and sorrow of her many friends, when some two years ago it began to be feared that that fair girl, so many of the fairest flowers, consumption, had fallen on her too. Arrest of the disease was earnestly sought in the best medical treatment and change of climate, but in vain. Always thoughtful and intelligent on the subject of religion, she knew where to seek for help in her time of need. The child of many prayers soon found the Saviour, and a peace which for months seemed never once to be broken. It was a comforting and comforting to those she left behind, to see the beautiful calmness and strength with which she went down into the "cold stream," saying as she passed through life, "Oh, I am so happy, so happy!" She had been baptized, and had joined the church in company with the sister to whom she owed so much, and whom she in return most dearly loved; but scarcely had she entered the church militant before she was called to the church triumphant, and took "the one grand step, beyond the stars of God."

A. McKOWN.

Died, in Hallowell, Me., Oct. 15, 1880, STEPHEN STANTAL, aged 75 years.

Brother S. had been a worthy member of the M. E. Church for nearly forty years. He had served the church as steward, and also as member of the board of trustees for a long term of years. He was a great reader of ZION'S HERALD, and a constant attendant upon the means of grace to the close of life. His last sickness was brief, but death had no sting. He could say, "My sins are pardoned, and I am secure. Death has no sting beside." Thus the faithful servant passed to his rest on high. His end was "a great peace."

F. GROVER.

Died, in Barnard, Vt., Jan. 14, 1881, Mrs. CAROLINE A. STOCKWELL, aged 54 years.

Mrs. S. was the daughter of Jasper and Mary Stevens, of Chelsea. She was an active member of the Methodist church in Barnard, and will be greatly missed by both pastor and people. The nature of her disease was such that she was fully aware of what the end must be, but she was enabled to triumph by faith. All services for the day (Sunday, Jan. 16) were dispensed with in both churches, and the people in mass attended the funeral. Rev. J. S. Little, the pastor,

Obituaries.

discussed upon life, death, and the resurrection from 1 Cor. 15: 36 and Eccl. 12: 7. She was buried within a few feet of the site of the old church where Bishop Asbury held the New England Conference in 1811, and Bishop George again in 1828. The writer has in his possession a copy of the "Small Catechism" presented to her mother, then a little girl, at the time of the visit of the former to Barnard. It contains the following: "Mary Stevens. Presented by Francis Asbury, June 21, 1811," written in the Bishop's own hand. Her aged father, 85 years old, still remembers going to hear Bishop Asbury preach at that time, and has some recollection of his personal appearance.

J. S. LITTLE.

HERBERT PUTNAM, eldest son of George and Nellie Putnam, of North Pittsford, Aug. 29, 1880, aged 10 years.

For months little Herbert was a great sufferer. His parents watched by the bedside of their dear boy, hoping and praying that he might be spared to bless that home, but all in vain. When the fond mother was almost broken down with grief and pity for her child, she tenderly said to him: "Herbie is mother's darling little boy." "No, no," said he, "I am the little angel." At his own request his little Bible, which he loved to read, was laid upon his breast and buried with him. To Brother Boynton, a former pastor, he at the time gave all the money he had, feeling that in giving it to him he was presenting it to the Lord. During the last week of his earthly existence he longed to be released from his sufferings here, and he said to his mother, "I want to go with them in the paradise of God. When that hour came it was one of great joy to him, and his bereaved parents, though deeply sorrowing, were wonderfully sustained by divine grace. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

ORRIN TYLER.

Miss LOUIE COBB, oldest daughter of Stephen and Hattie E. Cobb, was born in Chelsea, Me., April 2, 1861, and died April 8, 1880.

When but ten years of age she was converted, under the labors of Brother E. H. Bryant. Soon after her conversion she united with the M. E. Church on probation. Her devotion to the church, her choice and the cause of Christ, from the day of her conversion to the day of her death, gave full proof of the reality of her Christian experience. Her religion blended with all the aims of her life. She loved the social means of grace, and she ever felt to be a privilege rather than a duty to bear testimony to the saving faith and power of the gospel of Christ. For a time previous to her death she was employed in school-teaching. In this she was quite successful, but the labor required was too much for her frail body. She left the school-room for her home, and in a few weeks exchanged the earthly for the heavenly life. Her death was a great loss to her friends, and her passing away was a great loss to the church. Her death was a great loss to the church. Her death was a great loss to the church.

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J. S. LITTLE.

HERBERT PUTNAM, eldest son of George and Nellie Putnam, of North Pittsford, Aug. 29, 1880, aged 10 years.

For months little Herbert was a great sufferer. His parents watched by the bedside of their dear boy, hoping and praying that he might be spared to bless that home, but all in vain. When the fond mother was almost broken down with grief and pity for her child, she tenderly said to him: "Herbie is mother's darling little boy." "No, no," said he, "I am the little angel." At his own request his little Bible, which he loved to read, was laid upon his breast and buried with him. To Brother Boynton, a former pastor, he at the time gave all the money he had, feeling that in giving it to him he was presenting it to the Lord. During the last week of his earthly existence he longed to be released from his sufferings here, and he said to his mother, "I want to go with them in the paradise of God. When that hour came it was one of great joy to him, and his bereaved parents, though deeply sorrowing, were wonderfully sustained by divine grace. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

ORRIN TYLER.

Miss LOUIE COBB, oldest daughter of Stephen and Hattie E. Cobb, was born in Chelsea, Me., April 2, 1861, and died April 8, 1880.

When but ten years of age she was converted, under the labors of Brother E. H. Bryant. Soon after her conversion she united with the M. E. Church on probation. Her devotion to the church, her choice and the cause of Christ, from the day of her conversion to the day of her death, gave full proof of the reality of her Christian experience. Her religion blended with all the aims of her life. She loved the social means of grace, and she ever felt to be a privilege rather than a duty to bear testimony to the saving faith and power of the gospel of Christ. For a time previous to her death she was employed in school-teaching. In this she was quite successful, but the labor required was too much for her frail body. She left the school-room for her home, and in a few weeks exchanged the earthly for the heavenly life. Her death was a great loss to her friends, and her passing away was a great loss to the church. Her death was a great loss to the church.

W. F. MALLABY.

Mrs. MARY W. DOUGLASS, wife of Asa Douglass, died in Boston, N.H., Dec. 1, 1880, aged 70 years and 10 months.

She had been a Christian about fifty years, and adorned her profession by a consistent and consistent Christian life. In the home circle and in the church she was greatly beloved. "Her children rise up and call her blessed, and her husband also, and he praiseth her." Her sickness was long but severe, and when the end came, it was also quiet. She fell asleep as gently as the infant on its mother's breast. Ripe in years and in grace she is gathered home, where all the family hope to meet.

O. H. J.

Died, in Walte, Washington, C., Me., Oct. 23, 1880, JOHN MANNING, aged 82 years and 6 months.

Mr. M. lived many years in full sympathy with the M. E. Church, and was highly esteemed in the community where he lived. He was very quiet, never freely expressing his views; but during his last days he talked freely with the writer about his soul's salvation, and was very thankful for the influence of a Christian wife.

PASTOR.

Died, in Boston Highlands, Sept. 9, 1880, at the house of her sister, Mrs. Ward P. Shattuck, Miss H. ETNA WEEKS, aged 24 years, 2 months, 12 days.

Sister W. was born of Methodist parents, in Halifax, N.S., and had the imperishable influence of an early Christian home. Coming to Boston, while yet almost a child, Miss Etna came to her at once both sister and mother, giving wise guardianship, sympathy, love, and tenderest care, and attending to her needs as long as she lived. She grew to be an amiable and beautiful woman, and great were the dismay and sorrow of her many friends, when some two years ago it began to be feared that that fair girl, so many of the fairest flowers, consumption, had fallen on her too. Arrest of the disease was earnestly sought in the best medical treatment and change of climate, but in vain. Always thoughtful and intelligent on the subject of religion, she knew where to seek for help in her time of need. The child of many prayers soon found the Saviour, and a peace which for months seemed never once to be broken. It was a comforting and comforting to those she left behind, to see the beautiful calmness and strength with which she went down into the "cold stream," saying as she passed through life, "Oh, I am so happy, so happy!" She had been baptized, and had joined the church in company with the sister to whom she owed so much, and whom she in return most dearly loved; but scarcely had she entered the church militant before she was called to the church triumphant, and took "the one grand step, beyond the stars of God."

A. McKOWN.

Died, in Hallowell, Me., Oct. 15, 1880, STEPHEN STANTAL, aged 75 years.

Brother S. had been a worthy member of the M. E. Church for nearly forty years. He had served the church as steward, and also as member of the board of trustees for a long term of years. He was a great reader of ZION'S HERALD, and a constant attendant upon the means of grace to the close of life. His last sickness was brief, but death had no sting. He could say, "My sins are pardoned, and I am secure. Death has no sting beside." Thus the faithful servant passed to his rest on high. His end was "a great peace."

F. GROVER.

Died, in Barnard, Vt., Jan. 14, 1881, Mrs. CAROLINE A. STOCKWELL, aged 54 years.

Mrs. S. was the daughter of Jasper and Mary Stevens, of Chelsea. She was an active member of the Methodist church in Barnard, and will be greatly missed by both pastor and people. The nature of her disease was such that she was fully aware of what the end must be, but she was enabled to triumph by faith. All services for the day (Sunday, Jan. 16) were dispensed with in both churches, and the people in mass attended the funeral. Rev. J. S. Little, the pastor,

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